

LONDON MISSIONARY SOCIETY.

R E P O R T

of the

SPECIAL COMMITTEE OF INVESTIGATION.

The Special Committee of Investigation, appointed by resolution of the Board, March 29th, 1889, "to consider the position of the Society, especially with reference to questions of policy, methods of work, and extension or restriction of fields of labor," respectfully submit to the Directors of the London Missionary Society the following report of their proceedings, and of the conclusions which, after prolonged, earnest inquiry, with prayer for light and guidance, they have agreed upon:--

In view of recent criticisms which have directed public attention to the work of Foreign Missions and to the general administration of Foreign Missionary Societies, the Committee felt that a special importance attached to the duty imposed on them by the Board, and entered upon their task with a desire to make their investigation as thorough as possible. They appointed Sub-Committees to obtain information and report on the Home and Foreign expenditure, and on the best means of bringing the Churches into closer relation with the Society. At their request, a Memorandum was prepared by the Rev. Professor Anthony on "The Best Training for Missionaries"; by the Rev. Dr. Macfadyen on

"Celibacy"; and by the Rev. Dr. Mackennal on "Education in India".

The Committee had also the advantage of a lengthened interview with the following Missionaries, who were invited to meet them, and have valuable information respecting their work and their relations to the Society:-

The Revs. J. Macgowan (Amoy), G. Owen (Peking), W. Johnson (Calcutta), J. Hewlett (Benares), E. Lewis (Bellary), J. Duthie (Nagercoil), and W. E. Cousins (Madagascar). The varied experience and high standing of

these brethren gave weight to their opinions, which were fully and freely expressed.

"The Committee received valuable information from the Missionaries on the question of a celibate life among the heathen. They all discountenanced the idea so far as the proposal sought to make celibacy a system in Mission effort. The results in the Native and Roman Catholic priesthoods were declared to be bad for various reasons. The Oxford experiment in Calcutta, it was stated, could not be put in evidence, inasmuch as the undertaking on the part of the members of that Mission to live as celibates was not for a lifetime. In China the testimony was complete that celibacy was almost an insurmountable obstacle to the work of the Missionary, while in India it raised grave difficulties. The testimony was unanimous that in every field of Missionary labour the existence of a Christian home and the exhibition of the life of a Christian family were absolutely necessary at present as factors in the evangelization of the heathen."

It was resolved "That, while recognizing the expediency of employing, in special circumstances, and for a limited time, unmarried men as

Missionaries, the Committee emphatically endorse the opinion expressed to them very decidedly by some of our most experienced Missionaries, that the labour and influence of Missionaries' wives, and the wholesome and happy example of Christian home-life, are among the most important means of successful Missionary effort."

The proposed New Departure. "The Directors have recently decided to accept, under certain conditions, offers of service from men who have not passed through a course of theological collegiate training, and to send them out for a term of years as lay evangelists. It is not intended to encourage any lowering of the general educational standard which the duties of a Missionary require; nor is it sought by this means to introduce into the mission field a class of workers who will be content to labour for a smaller salary than that which has hitherto been given to the Missionaries of the Society. The object in view has been twofold: first, to open the door to foreign service to men of good education and of proved experience as Christian workers, who have not been able to obtain the special training required for the ministry at home, but whose knowledge of the Bible and of the world, whose proved power as lay workers in connection with our Churches, and whose missionary enthusiasm point to the probability of their becoming useful evangelists in the great heathen field; and secondly, by this means to supply that increasing demand for workers which the theological colleges do not at present meet."

It was resolved: "That the Committee regard with sympathy and interest the New Scheme for Missionary Workers, recently adopted by the

Directors."

In connection with this, the question was raised whether Native Agency would not more effectively meet the need; to which it was replied that the supply of such agency is as yet deficient in quality as well as quantity, and it was resolved:-

"That the ultimate success of this Society as an Evangelistic Agency will largely depend on the employment of Native Workers. The existing Institutions for the training of Native Agents should therefore be sustained to their fullest extent; and, where necessity arises, new Institutions should be started. While convinced that the Directors are fully impressed with the vital importance of this matter, the Committee desire that the attention of our Missionaries should be specially directed to it."

Working from Centres.-- The general method on which our Missions are worked, namely, the establishment of fixed local centres, where Churches are gathered, Schools set up, and Evangelists trained and sent out into the regions around, seems to the Committee (as contrasted with a vague itinerancy) the method sanctioned by Apostolic example and Divine authority, by the results of experience, and by the nature of the Kingdom of Christ.

Education in India. Of all the questions which have come under review, none is of graver importance, or has been more anxiously considered by the Committee, than that of the relation of Christian Missions in general, and those of our own Society in particular, to education in India. As things stand at present, such a course of instruction as will prepare for University degrees and Government service, necessitates the employment of non-Christian teachers. An adequate supply of Christian teachers is not forthcoming. Difference of language forbids the transference of teachers from one part of India to another. The non-Christian teachers are of course confined to secular subjects, and work under the eye and control of the Missionary. Still, it is evident that their presence and influence detract from the Christian character of the school; and may even, in some cases, seriously hinder the work and influence of the Missionary. By some devoted friends of Missions, in India and at home, this danger is deemed so serious that they are ready to abandon our educational work sooner than tolerate the presence of non-Christian teachers in Mission Schools. The grave responsibility and inevitable results of such a course must be fairly faced. It would mean the reduction of our schools to the level of elementary vernacular schools - the surrender of our hold on the young mind of India, in this crisis of its intellectual and moral history, when the first stirrings of a national mind are beginning to be felt, and old faiths are tottering to their fall. It would mean the handing over of the cultured youth of India, the hope of the future, either to schools from which religion is systematically excluded, where morality

has therefore no firm footing, and where there may be Agnostic and Positivist teachers as bitterly hostile to Christianity as the Heathen; or else to Rome and the Jesuits, eagerly watching the opportunity to step in and fill our empty place.

On this profoundly interesting question a most valuable mass of testimony and opinion has been collected in the shape of replies to a circular letter of inquiry issued last April by the Foreign Missions Committee of the Church of Scotland. The Special Committee have been favoured with the opportunity of reading these replies, which as yet have not been published (except partially, through newspaper reports). When published, they will be found worthy of most attentive study by all who wish to form an independent judgment. It will be found that the great weight of opinion is in favor of continuing the present system, but that some men who claim our high respect are decidedly unfavorable to it.

The following facts have to be borne in mind:- (1) The scholars in our schools receive a considerable amount of regular Bible instruction from the Missionary. (2) Though conversions are lamentably rare, yet it seems plain that the scholars must receive a degree of preparation, which would otherwise be lacking, for hearing the Gospel and reading the Scriptures in after years. (3) Nominally Heathen teachers are not always foes to Christianity. They may belong to the numerous class who are convinced of its truth, though not prepared to avow themselves Christians. In some cases a considerable proportion of both teachers and scholars voluntarily attend Christian classes on the Lord's

day. (4) By means of Government grants and fees, these schools are to a considerable extent self-supporting.

In view of these considerations, and after a prolonged discussion based on the Memorandum which the Rev. Dr. Mackennal had brought up on the subject, it was resolved:-

"That the Committee are not prepared to recommend to the Directors the discontinuance of these Schools, but most earnestly urge the importance -

- (1) Of exercising the utmost care to maintain the distinctive Christian character of the Schools connected with the Society in all their departments;
- (2) Of insisting that sufficient time daily be given to the Scripture lesson throughout the Schools, and in all their classes alike;
- (3) Of substituting the employment of Christian teachers for non-Christian teachers in all Schools supported by the funds of this Society as soon as possible,- the employment of non-Christian teachers being most undesirable, and only to be justified on the ground of absolute necessity; and
- (4) Of directing attention and energy to the training, and obtaining as speedily as possible, qualified Christian teachers in all branches of instruction, the Committee being deeply impressed with the evils actual or possible attending the employment of non-Christian teachers."

A noble opportunity presents itself to wealthy Christians to meet this great need, by the founding of Christian Colleges on unsectarian lines, in each great language area, for the training of such teachers for the whole of India, and also to well qualified University men, consecrated to the service of our Lord, to go out to India and become teachers in these schools.

The friends and supporters of the Society are aware of the noble and self-denying response made by Missionaries in the field to the appeal of the Directors. While holding in the highest honour the motives of their generous conduct, the Committee are convinced that a strong feeling prevails in our Churches against imposing additional sacrifices on our Missionaries to meet responsibilities which of right belong to the Churches at home. It ought to be clearly understood that retrenchment on the part of our brethren and sisters in the field of Foreign Missions does not mean the cutting off of luxuries, nor merely the stinting themselves of comforts and even necessities; but involves the crippling of Missionary effort and the weakening of the influence of personal example.

With regard to the salaries of Missionaries, and other cognate matters, the Committee have arrived at the following conclusions:-

(1) The principle acted upon by the Society of regulating payments to our Missionaries by the claims of the several localities is the only sound one. (2) The present scale of payment is as low as it should be. Any reduction would be at the cost of efficiency. (3) The fixed scale of payments, as hitherto adopted, should be strictly adhered to.

(4) The existing arrangements for furlough (revised in 1886), namely, a furlough after ten years' service; a second, after eight years';- a third, after seven years';- are the best, under all circumstances, that could be devised in the interest both of the Society and of the Missionaries. (5) The greatly improved accommodation for second-class passengers on board steamers on the main lines, fully justifies the recent changes made by the Board for the transport of Missionaries. The Committee have confidence in the satisfactory working of the new arrangement.

EDUCATIONAL WORK IN INDIA.

At the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Baly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 20 were native Christians, and of these 20 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 55 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 students in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 208 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Dr. McMurtrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

"Non-Christian Teachers:

They should be got rid of as soon as possible.
We ought to contract our sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be employed.
Many teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. C.S. Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,:"

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say 'still,' for when Mission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. However this may be, I know of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Established Church considered all the correspondence

gathered by Dr. McMurtrie and referred it to a strong committee, and then adopted the following recommendations presented by the Committee:

"1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. - That with a view to efficiency and economy, any of the Institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in Mission Schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large numbers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.

2. - Whether the evangelistic effectiveness of the schools might

not be increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1891, as follows:

"(a) With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz., Lahore, Jalandhar, Ludiana, Ambala City, Dehra, Saharanpur, Furruckahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sabathu, Moshyarpore, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing an considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Resolved; 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their Mission schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved; 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure;

namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive headmasters."

With reference to the third enquiry, the Punjab Mission made the following report:

"1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of the Temperance Society is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian assistant professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental classics, which, at present at least, seems to be unavoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10/ Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America."

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 25677. from Government grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Dr. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missionaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies ?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.

4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on principles of sanitation.

In a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission Schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools. Two Training Schools for village boys and girls, one for each sex; and 10 primary village schools for village Christians.

There is also a Roman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; 3 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410
Woodstock High School and College	138
High Schools for Christians	282
High Schools for non-Christians	2164
Middle Schools for Christians	214
Middle Schools for non-Christians	199
Middle schools non-Christian girls	361
Training Schools Menna and Ferozpur	35
Primary schools in cities	1426
Village schools (in part)	203
Total	5432

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,510
Other sources in	
field	33,115
Board grant	41,610
Total	Rs. 223,607.

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 5199. This leaves a balance of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 51,134; from Government grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Lahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.00 for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred calling.

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.

2. Prayer for a Hindu Swami who seems near to Christ.

3. For Dandit Kanshi Nath and his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit of unity and devotion to Christ.

5. For the Boys' School, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.E.B.S. the men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.

9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Khanna Station.

Earnest prayer is asked for the work in this district.

(a) In the School.

(b) Among the scattered Christian community.

(c) Amongst the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.

2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in building up the communities in their spiritual growth.

(c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of their missionary efficiency. We would fain have them more efficient, but they are in some measure at least, accomplishing the ends we have in view ^{that} is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL WORK IN INDIA.

At the dinner at the Metropolitan Club, on *Nov. 9th, 1908*, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian~~s~~ teachers in the mission schools. These teachers seem^{ed} to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger ~~expenditure~~ expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern both to the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics

here; it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we can not but think that their employment in Mission schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending arts colleges, 4162 were Hindus, 217 were Mohammedans, and only 29 were native Christians, and of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine, and engineering. In the Province of Bombay, out of 1673 students receiving a university education (including professional colleges), 51 were Christians, 1058 were Hindus, 35 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending arts classes, the others were studying law, medicine, and engineering. In the province of Madras, out of 336 students in arts colleges, 125 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 203 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one college being at the Christian College, Madras. The public service attracts by far the largest numbers of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of Colleges and High Schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Dr. McMurtrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions,

the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should be continued."

I have a copy of the replies received, the substance of which is included in the following items in the index:

"Non-Christian Teachers--

"They should be got rid of as soon as possible. ^{have}
We ought to contract our sphere of work, rather than ~~leave~~ them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Sometimes give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Nicht sometimes be employed.
Many teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ~~very~~ ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. S. S. Allmatt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,"

"We are obliged still to rely on non-Christian teachers to carry on the work of instructions. I say 'still,' for when Mission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of ~~any~~ such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been said. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians as if it were an inevitable necessity. However this may be, I know of no educational missionary

who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Established Church considered all the correspondence gathered by Dr. McArthur and referred it to a strong committee, and then adopted the following recommendations presented by

the Committee:

1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. That ^{with} a view to efficiency and economy, any of the institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy.⁴

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the educational of non-Christians and of the employment of non-Christian teachers in mission schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large num-

bers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.
2. - Whether the evangelistic effectiveness of the schools might not be increased by the devotion of more missionary time, especially to the superintendents of the schools for non-Christians.
3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.
4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To those inquiries the Missions made full replies, and I have *gathered* the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1891, as follows:-

"(a) - With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to Educational work and more to Evangelism, your Committee would suggest:-

1. That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz. Lahore, Jalandar, Lodiana, Ambala City, Dehra, Saharanpur, Furrukahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sabathu, Hoshiarpore, and Porezepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time ~~time~~ to general Evangelistic work. The Lahore College is the only institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general Evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of

God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work: It is recommended that one or more of the High Schools in each Mission be closed, and to this end,

Resolved: 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their Mission Schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other Evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure:

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive head-masters."

With reference to the third inquiry, the Punjab Mission made the following report:

"1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a Native Christian Teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each Missionary Professor work in this line. Once a month a general meeting of the Temperance Society is held which is opened by prayer.

6. In working the curriculum, only one non-Christian Assistant Professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental Classics, which, at present at least, seems to be unavoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the

educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently with earnest Christian belief.

9. The College is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10. Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America.

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 25677. from Government grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Dr. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Often times distinguished persons from the outside, travellers, visitors or missionaries are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the Gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian college, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community: to wit, our pastors, evangelists, and head masters, etc. Here too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic

work.

The results of the college work as seen in the Christian men educated here alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry the Punjab and North India Missions replied jointly:-

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.
4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.
5. The school-house should be sufficiently large and built on principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it! It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been

sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers.

A clear ^{distinction} ~~definition~~ needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls: two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools: Two Training Schools for village boys and girls, one for each sex: and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are 2 colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	412	410
Woodstock High School and College		138
High Schools for Christians		282
High Schools for non-Christians		2,164
Middle Schools for Christians		214
Middle Schools for non-Christians		199
Middle Schools non-Christian girls		361
Training Schools Phanna and Ferozpur		35
Primary Schools in cities		1,426
Village Schools (in part)		203
Total		5,432

The total cost of these schools in 1907 was Rs.223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in field	33,115
Board grant	41,610
Total Rs.	223,607

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls; and these schools cost Rs.103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs.56428. The Government grants-in-aid amount to

Rs.12869. There are other revenues amounting to Rs.3199. This leaves a balance of Rs.31290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs.47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs.51134; from Government grant-in-aid, Rs.28441; from other sources in India, Rs.29916; from Mission funds through the Board, Rs.10320, or about \$3,000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one Middle School, and the Forman Christian College in Lahore. There are also 13 Primary Schools connected with these High Schools. The total attendance is 3,754, and the annual net cost to the Mission is, Rs.5,546."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five High Schools, Middle School, College, and thirteen Primary Schools, is \$1,000., or about 35 cents per annum for each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said, that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply, that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a

position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers, and this is what we ought to do when we can: but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,034, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.00, for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary

Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, &c, &c. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been ~~even~~ less attention paid to the use of mission schools to ^{as an agency} reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something

but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the ideal of teaching before the minds of young Christian men as a sacred calling; (3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

The following are the requests from the Ludhiana station--

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the Gospel.

2. Prayer for a Hindu Swami who seems near to Christ.

3. For Pundit Kanshi Nath and his family that they may be saved from a great temptation.

4. For the church and community at Ludhiana--for the spirit of unity and devotion to Christ.

5. For the Boys' School--for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.B.B.S. the men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.

9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Khanna Station.

Earnest prayer is asked for the work in this district.--

- (a). In the School.

- (b). Among the scattered Christian community.

- (c). Amongst the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Chuhars in Sidhwa near Jagraon.

2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district:--

(a). That the work done among the non-Christians may be fruitful.

(b). That the work done among the Christians may count much in building up the communities in their spiritual growth.

(c). Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add also that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Cherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Cherry's report stresses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of these missionary efficiency. We would fain have them more efficient,

but that they are in some measure at least accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the assurance of the Board's approval of measures for the development of more native teachers and their rapid substitution for the non-Christian teachers, in all the Stations of the Missions.

THE GREAT DIFFICULTY IN INDIA.

At the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Taly, stated in their report:

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"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our Hg. Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 23 were native Christians, and of these 23 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1653 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 54 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 students in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 208 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much satter, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Mr. McMurtrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

Non-Christian Teachers:

- They should be got rid of as soon as possible.
- We ought to contract our sphere of work, rather than have them.
- To employ them is a neglect of our duty.
- Their employment still unavoidable.
- The need of them argues for the cessation of unnecessary schools.
- They should not be called 'heathen.'
- Often better than nominal Christians.
- They do not give religious instruction.
- Many of them are under Christian influence.
- It would be wrong to dismiss them all at present.
- The objection to them is too much pressed.
- There should be no hard and fast rules.
- Might sometimes be employed.
- Many teach morality from the Bible.
- A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. J. H. Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,":

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say 'still,' for when Mission schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission school or college ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. However this may be, I know of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our schools."

The General Assembly of the Established Church considered all the correspondence

gathered by Dr. McMurtrie and referred it to a strong committee, and then adopted the following recommendations presented by the Committee:

1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. - That with a view to efficiency and economy, any of the Institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in Mission Schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large numbers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.

2. - Whether the evangelistic effectiveness of the schools might

not be increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

3. - Is the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1891, as follows:

(a) With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our Districts, viz., Lahore, Jalandhar, Ludiana, Ambala City, Dehra, Saharanpur, Furruckhabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Alathu, Peshawar, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing an considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; it is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Resolved; 1. That this joint session request each Mission to appoint a Committee of not less than five members each; to consider at this meeting the propriety of closing some of their Mission schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved; 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure;

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive headmasters."

With reference to the third enquiry, the Punjab Mission made the following report:

1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of the Temperance Society is held, which is opened by prayer.

6. In wording the curriculum, only one non-Christian Assistant Professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental classics, which, at present at least, seems to be unavoidable.

7. The "Late Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10/ Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America."

I might add, with reference to the Norman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 23 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 25677. from Government grants Rupees 5450. While there are four non-Christian professors, accordingly, the Board does not send a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Mr. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missionaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies? In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.

4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on principles of sanitation.

In a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission Schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Beverance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools. Two Training Schools for village boys and girls, one for each sex; and 10 primary village schools for village Christians.

There is also a Roman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Roman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; 3 high schools, which include all grades; 4 separate middle schools; and 25 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410
Woodstock High School and College	138
High Schools for Christians	232
High Schools for non-Christians	2164
Middle Schools for Christians	214
Middle Schools for non-Christians	199
Middle schools non-Christian girls	361
Training Schools Menna and Ferozpur	35
Primary schools in cities	1426
Village schools (in part)	203
Total	5432

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in	
field	35,115
Board grant	41,610
Total	Rs. 223,607.

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 133,343. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 3199. This leaves a balance of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 51,134; from Government grant-in-aid, Rs. 23,441; from other

sources in India, Rs. 29916; From Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Lahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Ludiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 132 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,125, of which the Mission treasury provided Rs. 3422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.00% for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Alnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred calling;

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.
2. Prayer for a Hindu Swami who seems near to Christ.
3. For Sundit Kanshi Nath and his family that they may be saved from a great temptation.
4. For the Church and community at Ludhiana, - for the spirit of unity and devotion to Christ.
5. For the Boys' School, - for a spirit of revival among the Christian boys.
6. That in the re-organization of the staff of the C.B.S. the men who are needed for such a school may be secured.
7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.
8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.
9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Sheema Station.

Earnest prayer is asked for the work in this district.

- (a) In the School.
- (b) Among the scattered Christian community.
- (c) Amongst the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.
2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.
3. Prayer for the district.
 - (a) That the work done among the non-Christians may be fruitful.
 - (b) That the work done among the Christians may count much in building up the communities in their spiritual growth.
 - (c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of their missionary efficiency. We would fain have them ^{that} more efficient, but they are in some measure at least, accomplishing the ends we have in view as evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL WORK IN INDIA.

At the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the students of mission work there for years. In 1863-69, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 29 were native Christians, and of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 34 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 students in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 203 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Dr. McArthur, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

Non-Christian Teachers:

They should be got rid of as soon as possible.
We ought to contract our sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Night sometimes be employed.
Many teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. T. C. Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,:"

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say 'still,' for when Mission schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. However this may be, I know of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our schools."

The General Assembly of the Established Church considered all the correspondence

gathered by Dr. McMurtrie and referred it to a strong committee, and then

adopted the following recommendations presented by the Committee:

"1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. - That with a view to efficiency and economy, any of the institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in Mission Schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large numbers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.

2. - Whether the evangelistic effectiveness of the schools might

not be increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1901, as follows:

(a) With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz., Lahore, Jalandhar, Ludiana, Ambala City, Dehra, Saharanpur, Furruckahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Jabalpur, Noshyarpore, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing an considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Resolved; 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their Mission schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure;

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive headmasters."

With reference to the third enquiry, the Punjab Mission made the following report:

"1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of the Temperance Society is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian assistant professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental classics, which, at present at least, seems to be unavoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10. Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America."

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 23677. from Government grants Rupees 400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Mr. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missionaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies? In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.

4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on principles of sanitation.

In a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission Schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Overence's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools. Two Training Schools for village boys and girls, one for each sex; and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Roman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; 7 high schools, which include all grades; 4 separate middle schools; and 25 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410
Woodstock High School and College	138
High Schools for Christians	282
High Schools for non-Christians	2164
Middle Schools for Christians	214
Middle Schools for non-Christians	199
Middle schools non-Christian girls	361
Training Schools Channa and Ferozpur	35
Primary schools in cities	1426
Village schools (in part)	203
Total	5432

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in field	33,115
Board grant	41,610
Total	Rs. 223,607.

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,340. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 3199. This leaves a balance of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 31,134; from Government grant-in-aid, Rs. 23,441; from other

sources in India, Rs. 29916; From Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Lahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grant-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 132 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,125, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.00% for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred calling;

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.
2. Prayer for a Hindu Swami who seems near to Christ.
3. For Sundit Kanshi Nath and his family that they may be saved from a great temptation.
4. For the Church and community at Ludhiana, - for the spirit of unity and devotion to Christ.
5. For the Boys' School, - for a spirit of revival among the Christian boys.
6. That in the re-organization of the staff of the C.B.S. the men who are needed for such a school may be secured.
7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.
8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.
9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Khanna Station.

Honest prayer is asked for the work in this district.

- (a) In the School.
- (b) Among the scattered Christian community.
- (c) Among the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.
2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.
3. Prayer for the district.
 - (a) That the work done among the non-Christians may be fruitful.
 - (b) That the work done among the Christians may count much in building up the communities in their spiritual growth.
 - (c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of ~~their~~ missionary efficiency. We would fain have them more efficient, but they are in some measure at least, accomplishing the ends we have in view ^{that} is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

REPORT OF THE DEPUTATION TO INDIA.

At the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Ealy, stated in their report:

"One great difficulty with our High schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 20 were native Christians, and of these 20 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1256 were Hindus, 3 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 students in arts colleges, 233 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 233 Christians, 208 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life.

It is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are spending now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools than a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men.

The same year the Established Church of Scotland took up the question, and J. C. McTear, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the index:

Non-Christian Teachers:

They should be got rid of as soon as possible.
We ought to contract our sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be employed.
May teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. F. C. Willmott, of the Cambridge Mission to Delhi, who says, in a paper on 'The Present Needs of the Christian Educational Enterprise in India,'

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say 'still,' for when Christian schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. However this may be, I am of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our schools."

The General Assembly of the Established Church considered all the correspondence

gathered by Mr. McMurtrie and referred it to a strong committee, and then

adopted the following recommendations presented by the Committee:

1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. - That with a view to efficiency and economy, any of the institutions which are undervalued and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Mr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in mission schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large numbers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.

2. - Whether the evangelistic effectiveness of the schools might

not be increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1921, as follows:

(a) With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz., Lahore, Sahiwal, Ludiana, Ambala City, Dehra, Saharanpur, Furruckabad, Mainpuri, and Allahabad, there are High schools; and in six, viz., Jhansi, Etawah, Gwalior, Belaitu, Bhopalpur, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but superintendents and scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing an considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and women for this work; It is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Resolved: 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their mission schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any men thus saved and men thus released to other evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure:

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive headmasters.

With reference to the third enquiry, the Punjab Mission made the following report:

1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular studies.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of the Temperance Society is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian Assistant Professor is employed in the English subjects. These non-Christians are employed to teach the Oriental classics, which, at present at least, seems to be unavoidable.

7. The "Late Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in their study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that fund, quite a number of our college students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10. Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America."

I might add, with reference to the Danish Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees rupees 23677. from Government grants rupees 4400. While there are four non-Christian professors, accordingly, the Board does not give a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the most evangelistic influence of the institution, Mr. Wiswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missionaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, out of whom are led into the ministry. Most of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies? In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.

4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Union schools optional, but up to this without success, and so long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the pupils up to the mark in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education for the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid.

The specific question suggested by Mr. Lawrence's report, however, would be as to whether anything should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been sufficiently noted; namely, that the Government is spending practically no missionary money in the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, while we are conducting as missionary agencies. In the Punjab Division, for example, we have the following educational institutions:

For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both grade as middle schools. Two Training Schools for village boys and girls, one for each sex; and 16 primary village schools for village Christians.

There is also a Roman's High School and College for Europeans and Eurasians at Sandour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Roman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all there are two colleges; 7 high schools, which include all grades; 4 separate middle schools; and 25 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410
Woodstock High School and College	138
High Schools for Christians	282
High Schools for non-Christians	2164
Middle Schools for Christians	214
Middle Schools for non-Christians	199
Middle schools non-Christian girls	361
Training Schools Thanna and Ferozpur	55
Primary schools in cities	1426
Village schools (in part)	<u>203</u>
Total	5432

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in	
field	33,115
Board grant	<u>41,610</u>
Total	Rs. 223,607.

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,342. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 5139. This leaves a balance of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 51,154; from Government grant-in-aid, Rs. 23,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Lahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3648."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Ludhiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 18 teachers of whom four were Christians. The total attendance during the year was 296 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.00% for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this.

Mr. Albutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred calling;

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana Station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.
2. Prayer for a Hindu Swami who seems near to Christ.
3. For Sundit Kashi Nath and his family that they may be saved from a great temptation.
4. For the Church and community at Ludhiana, - for the spirit of unity and devotion to Christ.
5. For the Boys' School, - for a spirit of revival among the Christian boys.
6. That in the re-organization of the staff of the C.B.S., the men who are needed for such a school may be secured.
7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.
8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.
9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Thanna Station.

Honest prayer is asked for the work in this district.

- (a) In the School.
- (b) Among the scattered Christian community.
- (c) Among the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.
2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.
3. Prayer for the district.
 - (a) That the work done among the non-Christians may be fruitful.
 - (b) That the work done among the Christians may count much in building up the communities in their spiritual growth.
 - (c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Cherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Cherry's report stresses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Beverance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of ~~their~~ missionary efficiency. We would fain have them more efficient, ^{that} but they are in some measure at least, accomplishing the ends we have in view as evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Beverance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Beverance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL WORK IN INDIA.

At the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 29 were native Christians, and of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 35 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 students in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 208 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Dr. McFartrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

"Non-Christian Teachers:

They should be got rid of as soon as possible.
We ought to contract our sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be employed.
Many teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. S.S. Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,:"

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say 'still,' for when Mission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. However this may be, I no of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Established Church considered all the correspondence

gathered by Dr. McMurtrie and referred it to a strong committee, and then adopted the following recommendations presented by the Committee:

"1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. - That with a view to efficiency and economy, any of the Institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in Mission Schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large numbers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.

2. - Whether the evangelistic effectiveness of the schools might

not be increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1891, as follows:

"(a) With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz., Lahore, Jalandar, Lodiana, Ambala City, Dehra, Saharanpur, Furrakahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sabathu, Hoshiarpore, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Resolved; 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their Mission schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure:

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive headmasters."

With reference to the third enquiry, the Punjab Mission made the following report:

"1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of the Temperance Society is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian Assistant professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental classics, which, at present at least, seems to be unavoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10/ Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America."

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 25677. from Government grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Dr. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missionaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies ?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.

4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission Schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools; Two Training Schools for village boys and girls, one for each sex; and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410
Woodstock High School and College	138
High Schools for Christians	282
High Schools for non-Christians	2164
Middle Schools for Christians	214
Middle Schools for non-Christians	199
Middle schools non-Christian girls	361
Training Schools Khanna and Firozpur	35
Primary schools in cities	1426
Village schools (in part)	203
Total	5432

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in field	33,115
Board grant	41,610
Total	Rs. 223,607.

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 3199. This leaves a balance of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 51,134; from Government grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Lahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grant-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers, and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170,000 for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred calling;

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.

2. Prayer for a Hindu Swami who seems near to Christ.

3. For Dandit Kanshi Nath and his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit of unity and devotion to Christ.

5. For the Boys' School, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.H.B.S. the men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.

9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Khanna Station.

Earnest prayer is asked for the work in this district.

(a) In the School.

(b) Among the scattered Christian community.

(c) Amongst the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.

2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in building up the communities in their spiritual growth.

(c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of their missionary efficiency. We would fain have them ^{that} more efficient, but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL WORK IN INDIA.

At the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 29 were native Christians, and of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 35 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 students in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 208 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Dr. McMurtrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

"Non-Christian Teachers:

They should be got rid of as soon as possible.
We ought to contract our sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be employed.
Many teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. S.S. Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,:"

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say 'still,' for when Mission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. However this may be, I know of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Established Church considered all the correspondence

gathered by Dr. McMurtrie and referred it to a strong committee, and then adopted the following recommendations presented by the Committee:

"1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

4. - That with a view to efficiency and economy, any of the Institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.

7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in Mission Schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large numbers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.

2. - Whether the evangelistic effectiveness of the schools might

not be increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1891, as follows:

"(a) With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz., Lahore, Sahandar, Lodiana, Ambala City, Dehra, Saharanpur, Furrakahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sahathu, Hoshyarpore, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Resolved; 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their Mission schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure;

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive headmasters."

With reference to the third enquiry, the Punjab Mission made the following report:

"1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of the Temperance Society is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian assistant professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental classics, which, at present at least, seems to be unavoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10/ Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America."

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 25677. from Government grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Dr. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missionaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies ?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.

4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission Schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools; Two Training Schools for village boys and girls, one for each sex; and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	410
Woodstock High School and College	138
High Schools for Christians	282
High Schools for non-Christians	2164
Middle Schools for Christians	214
Middle Schools for non-Christians	199
Middle schools non-Christian girls	361
Training Schools Khanna and Firozpur	35
Primary schools in cities	1426
Village schools (in part)	203
Total	5432

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in field	33,115
Board grant	41,610
Total	Rs. 223,607.

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 3199. This leaves a balance of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 51,134; from Government grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Lahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548."

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170,000 for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred calling;

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.
2. Prayer for a Hindu Swami who seems near to Christ.
3. For Pundit Kanshi Nath and his family that they may be saved from a great temptation.
4. For the Church and community at Ludhiana, - for the spirit of unity and devotion to Christ.
5. For the Boys' School, - for a spirit of revival among the Christian boys.
6. That in the re-organization of the staff of the C.B.B.S. the men who are needed for such a school may be secured.
7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.
8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.
9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Khanna Station.

Earnest prayer is asked for the work in this district.

- (a) In the School.
- (b) Among the scattered Christian community.
- (c) Amongst the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.
2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.
3. Prayer for the district.
 - (a) That the work done among the non-Christians may be fruitful.
 - (b) That the work done among the Christians may count much in building up the communities in their spiritual growth.
 - (c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of ~~their~~ missionary efficiency. We would fain have them more efficient, ^{that} but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL WORK IN INDIA.

at the dinner at the Metropolitan Club, on Nov. 9th, 1908,

Mr. Beverance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India: namely, the large employment of non-Christian ~~and~~ teachers in the mission schools. These teachers seem^{ed} to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Beverance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, but of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger ~~and~~ expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christian teachers.

The point which gave Mr. Beverance concern, has given concern both to the missionaries in India and to all the students of mission work here for years. In 1888-89, the Free Church of Scotland sent a Deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this Deputation. The Deputation, consisting of Professor Lindsay and Mr. Paly, stated in their report:

The great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics

here; it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathens. They are men who know and admire Christian truth, but have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we can only think that their employment in Mission schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have no other careers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the province of Bengal, out of 4461 students attending arts colleges, 4163 were Hindus, 217 were Mohammedans, and only 79 were native Christians, and of these 79 probably one-third were studying with the intention of going into the professions of law, medicine, and engineering. In the province of Bombay, out of 1653 students receiving a university education (including professional colleges), 51 were Christians, 1453 were Hindus, 35 were Mohammedans, and 417 were Parsis; and of these 51 Christians, only 9 were attending arts classes, the others were studying law, medicine, and engineering. In the province of Madras, out of 536 students in arts colleges, 223 were Christians, 46 were Mohammedans, 271 were Hindus. Of the 223 Christians, 213 were at Mission colleges, some Catholic, some Protestant, etc., the largest number in any one college being at the Christian College, Madras. The public service attracts by far the largest numbers of educated students, and it is open to native Christians. It requires them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is rather for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are spending not only of colleges and High Schools, but the remarks do not apply to the much easier problem of securing teachers in primary schools in our evangelistic missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools than a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the high school educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men.

The same year the Established Church of Scotland took up the question, and Dr. McIntire, the convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions,

the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should be continued."

I have a copy of the replies received, the substance of which is included in the following items in the index:

Non-Christian Teachers--

"They should be got rid of as soon as possible. *have*
to find a contract or sphere of work, rather than ~~leave~~ them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen'.
Better than nominal Christians:
They do not give religious instruction.
Sometimes give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
They sometimes do employ.
They teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would soon to agree with the judgment of the Rev. J. L. Hunt, of the Warbridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,"

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say 'still,' for when Mission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of ~~any~~ such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ought properly to be runned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians as if it were an inevitable necessity. However this may be, I know of no educational missionary

who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now to a great extent rely mainly on the services of non-Christians for all but the most important posts in our schools.

The General Assembly of the Established Church considered all the correspondence gathered by Dr. McIntire and referred it to a standing committee, and then adopted the following recommendations presented by

the Committee:

1. - That in present circumstances our missionary educational institutions in India be continued, and be conducted upon the same principles as heretofore.
2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.
3. - That the instruction given them be made at all times thoroughly efficient, by the providing of a sufficient staff of laborers in the field.
4. - That ^{from} a view to efficiency and economy, any of the institutions which are undermanned and cannot be economically maintained, be united with others in the same locality if practicable, or be closed.
5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly as possible self-supporting.
6. - That the employment of non-Christian teachers in secular branches be dispensed with as soon as possible.
7. - That communications be opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy.

Dr. Gillespie gave very special attention to this also when he was in India, in 1890-94, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in mission schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large non-

bers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.

2. - Whether the evangelistic effectiveness of the schools might not be increased by the devotion of more missionary time, especially to the superintendents of the schools for non-Christians.

3. - As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have *gathered* the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Northern India Missions jointly took action on the subject in 1891, as follows:-

"(a) - With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to Educational work and more to Evangelism, your Committee would suggest:-

1. That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz. Lahore, Jalandar, Ludiana, Amritsar, Ferozepore, Furruckabad, Mainpuri, and Alkhabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Saharanpur, Meerut, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but superintendents and Scripture teachers, devoting the bulk of their time ~~to~~ to general Evangelistic work. The Lahore College is the only institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general Evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of

God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work: It is recommended that one or more of the High Schools in each Mission be closed, and to this end,

Resolved: 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the propriety of closing some of their Mission Schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other Evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (In report of this Committee the Missions resolved not to abandon any of the present schools.)

3. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure:

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost of expensive head-masters."

With reference to the third inquiry, the Punjab Mission made the following report:

1. There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a Native Christian Teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each Missionary Professor work in this line. Once a month a general meeting of the Temperance Society is held which is opened by prayer.

6. In working the curriculum, only one non-Christian assistant Professor is employed in the English subjects. Three non-Christians are employed to teach the Oriental Classics, which, at present at least, seems to be unavoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the

educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently with earnest Christian belief.

9. The College is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10. Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the Christian element in the curriculum that is practicable, and quite as much as in any college in America.

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 27 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the Institution was entirely self-supporting, receiving from students' fees Rupees 256 77. from Government grants Rupees 54 10. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Mr. Griswold, who was acting as principal during Mr. Spring's absence, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Often times distinguished persons from the outside, travellers, visitors or missionaries are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the Gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian college, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community: to wit, our pastors, evangelists, and head masters, etc. Here too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic

work.

The results of the college work as seen in the Christian men educated here alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry the Punjab and North India Missions replied jointly:-

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.
3. Certain books should be kept and statistics submitted to government.
4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.
5. The school-house should be sufficiently large and built on principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the inspector's visit and criticism are expected keeps the teachers and even the Superintendents up to the mark in work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it! It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Mr. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been

sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers.

A clear ^{distinction} ~~distinction~~ needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools; Two Training Schools for village boys and girls, one for each sex; and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Parsians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 15 branch schools of the primary grade, four middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are 2 colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:

Forman Christian College	432	410
Woodstock High School and College		138
High Schools for Christians		232
High Schools for non-Christians		2,164
Middle Schools for Christians		214
Middle Schools for non-Christians		199
Middle Schools non-Christian girls		361
Training Schools Hanna and Ferozpur		55
Primary Schools in cities		1,426
Village Schools (in part)		253
Total		5,432

The total cost of these schools in 1907 was Rs.223,607.

The sources of income were:

Fees	107,572
Grants-in-aid	41,310
Other sources in field	33,115
Board grant	41,610
Total	Rs. 223,607

These figures need to be separated, however. On the one hand, in the schools for Christians there are 668 boys and girls, and these schools cost Rs.103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs.56423. The Government grants-in-aid amount to

No. 19369. There are other revenues amounting to Rs. 3199. This leaves a balance of Rs. 31290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 51154; from Government grant-in-aid, Rs. 20441; from other sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, or about Rs. 100. for the education and steady evangelization of over 450 boys and girls. This is one of the cheapest places of evangelistic work we have. I can

give the figures for the boys' schools in the United Provinces separately. Our schools for the education of non-Christian boys number five High Schools, one Middle School, and the Normal Christian College in Aligarh. There are also 13 primary schools connected with these High Schools. The total attendance is 3,754, and the annual net cost to the Mission is, Rs. 5,512.

In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five High Schools, Middle School, College, and thirteen primary schools, is Rs. 5,512, or about 15 cents per annum for each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said, that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, "There are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you like. Will you take them on this basis?" Now, for us to reply, that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, to be to take a

position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers, and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

To the statement, therefore, that we are employing large numbers of non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mussulmans or the Hindus or the Aryas.

I can analyse the situation in the Punjab Mission more in detail, if desired. The illustration will perhaps suffice. In Ludhiana we have two High Schools, one the Christian boys' boarding school, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a warden. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 132 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,198, of which the Mission treasury provided Rs. 6482. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,064, of which the Mission treasury provided only Rs. 574. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$1700, for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary

Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible. In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, &c., &c. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Saviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been even less attention paid to the use of mission schools ^{as an agency} to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Mission should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Alnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something

but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the ideal of teaching before the minds of young Christian men as a sacred calling; (3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station--

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the Gospel.

2. Prayer for a Hindu Swami who seems near to Christ.

3. For Pandit Kanahi Nath and his family that they may be saved from a great temptation.

4. For the church and community at Ludhiana--for the spirit of unity and devotion to Christ.

5. For the Boys' School--for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.S.B.S. the men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.

9. Pray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Ludhiana Station.

Earnest prayer is asked for the work in this district.--

(a). In the School.

(b). Among the scattered Christian community.

(c). Amongst the non-Christians of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Chauras in Sidhwa near Jagraon.

2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district:—

(a). That the work done among the non-Christians may be fruitful.

(b). That the work done among the Christians may count much in building up the community in their spiritual growth.

(c). Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add also that this year, for the first time, the Punjab Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Barry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Barry's report stresses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. It raises unflinchingly, also, the question as to curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its clearest form.

I think that we owe Dr. Coverance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from that we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because of these missionary inefficiency. We would fain have them more efficient,

but that they are in some measure at least accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Teverance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Teverance for his information, and the whole question be called afresh to the attention of the India Missions, with the assurance of the Board's approval of measures for the development of more native teachers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

C O P Y .

11 January, 1908.

Mr. Robert E. Speer,

Board of Foreign Missions,

156 Fifth Avenue, New York City.

My dear Mr. Speer:-

Your very kind letter of the 6th is received, with the enclosure in reference to the educational work in India, which I return, as requested. I appreciate your courtesy in sending me the copy, and also information as to what was done at the meeting. The action of the Board as contained in the minute on the records is of the same milk-and-water character as its action for the last twenty years on the same subject, and really amounts to nothing, except a feeble effort to placate Mr. Severance. The attitude I have maintained before the Board on this subject is one that cannot be changed, and must inevitably prevail in the end. For a Christian Mission to permit pagan teachers in its schools is too absurd and inconsistent for discussion. This is a line of conduct that would be tolerated in no other line of work. Think of a Republican Club educated by Tammany sachems! If our practice in India were generally known to the Church it would raise indignant opposition. After the dinner at the Club, when Mr. Severance made his statements, (a secret known to thirty men cannot possibly be kept), a prominent lady in the Church, of great wealth, and a most liberal giver, especially to the missionary cause, asked me in regard to the use of heathen teachers, and told me that she would give nothing more toward the work of our Board until this practice is discontinued. As I have often said in the Board, the maintenance of schools for secular teaching by pagan instructors,

may be said to amount to a breach of trust, for the money confided to us is given generally by poor givers, in small sums, solely for the preaching of the Gospel.

In the paper which I return much is made of the college at Lahore. There is an abundance of evidence to show that this is purely a secular institution; that there has never been a conversion within its walls; that a large proportion of its teachers are pagans; that it is used almost solely for the education of students who profit by it for business and secular purposes; that the Bible reading and teaching is a mere form; and that it is no more a Christian college than the Mosque of St. Sophia is now a Christian Church, for which purpose the walls were reared more than a thousand years ago. These facts are not communicated by us to the church, but it is useless to deceive ourselves, and try to quiet our misgivings by weak statements in regard to Bible teaching, which, whatever it is, seems to have not the slightest effect upon the students, for by the College's own statement we find that 93 per cent. are out and out acknowledged pagans or Mohammedans.

A certain amount of school teaching is wise, especially with children, but I am strongly opposed to high schools and colleges carried on by the Board, with money given solely for the extension of the kingdom of Christ.

Pardon my writing thus, as it is only a repetition of what you have heard many times from me in the Board, which always looks weary when I discourse on the subject, probably saying within themselves, "the same old chestnut." Notwithstanding, the Board will some day come to my way of thinking, but perhaps not until after the Church has been awakened.

There is just one more point which I may express to you, but which I would feel a delicacy about, before a Board composed largely of ministers, and that is, that the ministerial mind lives in an environment

of study and education, from earliest youth to old age; hence, they often take an unpractical view of things which seem quite simple and plain to us poor elders. They naturally argue strenuously in favor of education, no matter what it may come to, just as we, possibly, go to the other extreme on the other side. In the minds of the ministers and missionaries there seems to be an unsurmountable objection to making the change, and getting rid of the pagan teachers. After the War, the whole country was agitated, and Congress was stirred with discussions as to how to resume specie payments. For fourteen years doctrinaires suggested a hundred different methods. Horace Greeley said "The way to resume is to resume." The Government adopted this plan with fear and trembling, the whole country dreading the result, but on the 1st of January, 1879, the resumption was effected without a jar, and was the beginning of an era of great prosperity. The parallel is obvious.

Very truly yours,

(signed) Warner Van Norden.

C O P Y .

11 January, 1908.

Mr. Robert E. Speer,

Board of Foreign Missions,

156 Fifth Avenue, New York City.

My dear Mr. Speer:-

Your very kind letter of the 6th is received, with the enclosure in reference to the educational work in India, which I return, as requested. I appreciate your courtesy in sending me the copy, and also information as to what was done at the meeting. The action of the Board as contained in the minute on the records is of the same milk-and-water character as its action for the last twenty years on the same subject, and really amounts to nothing, except a feeble effort to placate Mr. Severance. The attitude I have maintained before the Board on this subject is one that cannot be changed, and must inevitably prevail in the end. For a Christian Mission to permit pagan teachers in its schools is too absurd and inconsistent for discussion. This is a line of conduct that could be tolerated in no other line of work. Think of a Republican Club educated by German teachers! If our practice in India were generally known to the Church it would raise indignant opposition. After the dinner at the Club, when Mr. Severance made his statements, (a secret known to thirty men cannot possibly be kept), a prominent lady in the Church, of great wealth, and a most liberal giver, especially to the missionary cause, asked me in regard to the use of heathen teachers, and told me that she would give nothing more toward the work of our Board until this practice is discontinued. As I have often said in the Board, the maintenance of schools for secular teaching by pagan instructors,

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In the paper which I return much is made of the college at Lahore. There is an abundance of evidence to show that this is purely a secular institution; that there has never been a conversion within its walls; that a large proportion of its teachers are pagans; that it is used almost solely for the education of students who profit by it for business and secular purposes; that the Bible reading and teaching is a mere form; and that it is no more a Christian college than the mosque of St. Sophia is now a Christian church, for which purpose the walls were reared more than a thousand years ago. These facts are not communicated by us to the church, but it is useless to deceive ourselves, and try to quiet our misgivings by weak statements in regard to Bible teaching, which, whatever it is, seems to have not the slightest effect upon the students, for by the college's own statement we find that 98 per cent. are out and out acknowledged pagans or Mohammedans.

A certain amount of school teaching is wise, especially with children, but I am strongly opposed to high schools and colleges carried on by the Board, with money given solely for the extension of the kingdom of Christ.

Hardon by writing this, is only a repetition of what you have heard many times from me in the Board, which always looks weary when I discourse on the subject, probably saying within themselves, "the same old chestnut." Notwithstanding, the Board will some day come to a new way of thinking, but perhaps not until after the Church has been awakened.

There is just one more point which I may express to you, but which I would feel a delicacy about, before a Board composed largely of ministers, and that is, that the ministerial mind lives in an environment

of study and education, from earliest youth to old age; hence, they often take an unpractical view of things which seem quite simple and plain to us poor elders. They naturally argue strenuously in favor of education, no matter what it may come to, just as we, possibly, go to the other extreme on the other side. In the minds of the ministers and missionaries there seems to be an unsumountable objection to making the change, and getting rid of the pagan teachers. After the war, the whole country was agitated, and Congress was stirred with discussions as to how to resume specie payments. For fourteen years doctrinaires suggested a hundred different methods. Horace Greeley said "The way to resume is to resume." The Government adopted this plan with fear and trembling, the whole country dreading the result, but on the 1st of January, 1879, the resumption was effected without a jar, and was the beginning of an era of great prosperity. The parallel is obvious.

Very truly yours,

(signed) Warner Van Norden.

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11 January, 1908.

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A certain amount of school teaching is wise, especially with children, but I am strongly opposed to high schools and colleges carried on by the Board, with money given solely for the extension of the kingdom of Christ.

Pardon my writing thus, as it is only a repetition of what you have heard many times from me in the Board, which always looks weary when I discourse on the subject, probably saying within themselves, "the same old chestnut." Notwithstanding, the Board will some day come to my way of thinking, but perhaps not until after the Church has been awakened.

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Very truly yours,

(signed) Warner Van Norden.

COPY.

11 January, 1908.

Mr. Robert L. Spear,

Board of Foreign Missions,

156 Fifth Avenue, New York City.

My dear Mr. Spear:-

Your very kind letter of the 6th is received, with the enclosure in reference to the educational work in India, which I return, as requested. I appreciate your courtesy in sending me the copy, and also information as to what was done at the meeting. The action of the Board as contained in the minute on the records is of the same milk-and-water character as the action for the last twenty years on the same subject, and really amounts to nothing, except a feeble effort to placate Mr. Levermore. The attitude I have maintained before the Board on this subject is one that cannot be changed, and must inevitably prevail in the end. For a Christian Mission to permit pagan teachers in its schools is a absurd and inconsistent far discussion. This is a line of conduct that will be tolerated in no other line of work. Think of a Republican that tolerated by primary schools! If our practice in India were generally known to the Church it would raise indignant opposition. After the dinner at the Club, when Mr. Levermore made his statements, (a secret known to thirty men alone, possibly he kept), a prominent lady in the Church, of great wealth, and a most liberal giver, especially to the missionary cause, asked me in regard to the use of heathen teachers, and told me that she would give nothing more toward the work of our Board until this practice is discontinued. As I have often said in the Board, the maintenance of schools for secular teaching by pagan instructors,

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In the paper which I return much is said of the college at Lahore. There is an abundance of evidence to show that this is purely a secular institution; that there has never been a conversion within its walls; that a large proportion of its teachers are pagans; that it is used almost solely for the education of students who profit by it for business and secular purposes; that the Bible reading and teaching is a mere form; and that it is no more a Christian college than the Mosque of St. Sophia is now a Christian Church, for which purpose the walls were reared more than a thousand years ago. These facts are not communicated by us to the church, but it is useless to deceive ourselves, and try to quiet our consciences by such statements in regard to Bible teaching, etc., whatever it is, seems to have not the slightest effect upon the students, for by the college's own statement we find that 93 per cent. are not and are acknowledged pagans or Mohammedans.

A certain amount of school teaching is wise, especially with children, but I am strongly opposed to high schools and colleges carried on by the church, with money given solely for the extension of the kingdom of Christ.

When we writing thus, as it is only a repetition of what you have heard many times from us in our board, which always looks weary when I discourse on the subject, probably saying within themselves, "the same old story." Notwithstanding, the word will some day come to its way of thinking, but perhaps not until after the Church has been awakened.

There is just one more point which I may express to you, but which I could feel a selfishness about, before a board composed largely of ministers, and that is, that the ministerial mind lives in an environment

of study and education, from earliest youth to old age; hence, they often take an impractical view of things which seem quite simple and plain to us poor elders. They naturally argue strenuously in favor of education, no matter what it may come to; just as we, possibly, go to the other extreme on the other side. In the minds of the ministers and missionaries there seems to be an insuperable objection to making any change, and getting rid of the pagan teachers. After the war, the whole country was agitated, and Congress was stirred with discussions as to how to resume specie payments. For four or five years different suggestions suggested a hundred different methods. Horace Greeley said "The way to resume is to resume." The Government adopted this plan with fear and trembling, the whole country breathing the result, but on the 1st of January, 1879, the resumption was effected without a jar, and was the beginning of an era of great prosperity. The parallel is obvious.

Very truly yours,

(Signed) Warner Van Norden.

COPY.

11 January, 1933.

Mr. Robert L. Spear,

Board of Foreign Missions,

105 Fifth Avenue, New York City.

My dear Mr. Spear:-

Your very kind letter of the 6th is received, with the enclosure in reference to the educational work in China, which I return, as requested. I appreciate your courtesy in sending me the copy, and also information as to what was done at the meeting. The action of the Board as contained in the minutes on the records is of the same milk-and-water character as its action for the last twenty years on the same subject, and really amounts to nothing, except a formal effort to placate Mr. Lawrence. The attitude I have maintained before the Board on this subject is the same as ever, and will inevitably prevail in the end. For a Christian Church to employ pagan teachers in its schools is as absurd and inconsistent for discussion. This is a line of conduct that should be abandoned in any other line of work. Think of a Republican Club composed of working men! If our practice in India were generally known in the Church it would raise indignant opposition. After the dinner at the Club, when Mr. Lawrence made his statements, (a secret known to thirty men cannot possibly be kept), a prominent lady in the Church, of great wealth, and a most liberal giver, especially to the missionary cause, asked me in regard to the use of heathen teachers, and told me that she would give nothing more toward the work of our Board until this practice is discontinued. As I have often said in the Board, the maintenance of schools for secular teaching by pagan instructors,

may be said to consist in a breach of trust, for the money confided to us is given generally by poor givers, in small sums, solely for the preaching of the Gospel.

In the paper which I return which is made of the college at Lahore. There is an abundance of evidence to show that this is purely a secular institution; that there has never been any conversation within its walls; that a large proportion of its teachers are persons; that it is used almost solely for the education of students who profit by it for business and secular purposes; that the Bible reading and teaching is a mere form; and that it is no more a Christian college than the Mosque of Mecca is now a Christian Church, for which purpose the walls were reared more than a thousand years ago. These facts are not communicated by us to the Church, but it is useless to deceive ourselves, and try to quiet our misgivings by such statements in regard to Bible teaching, while, whatever it is, seems to have not the slightest effect upon the students, for by the college's own statement no less than 97 per cent. are not and are not acknowledged persons or Christians.

A certain amount of secular teaching is wise, especially with children, but it is always opposed to high schools and colleges carried on by the Board, with money given solely for the extension of the Kingdom of Christ.

Excuse my writing thus, as it is only a repetition of what you have heard many times from me in the Board, when always look sorry when I discourse on the subject, probably saying within themselves, "the same old complaint." Notwithstanding, the Board will soon see my case to my way of thinking, but perhaps not until after the Church has been awakened.

There is just one more point which I may express to you, but which I would feel a hesitancy about, before a Board composed largely of ministers, and that is, that the ministerial mind lives in an environment

of study and education, from earliest youth to old age; hence, they often take an impractical view of things which seem quite simple and plain to us poor elders. They naturally argue strenuously in favor of education, no matter what it may come to, just as we, possibly, go to the other extreme on the other side. At the time of the ministers and missionaries there seems to be an unreasonable objection to making the change, and getting rid of the pagan teachers. After the war, the whole country was agitated, and Congress was filled with discussions as to how to remove these pagans. For four or five years different suggestions were made, and different methods. Horace Greeley said "the way to remove is to remove." The Government adopted this plan with fear and trembling, the whole country deploring the result, but on the 1st of January, 1873, the removal was effected without a jar, and was the beginning of an era of great prosperity. The parallel is obvious.

Very truly yours,

(Signed) Warren Van Norden.

EP. Newton

Khanna, Punjab, India, May 19, 1908

Dear Mr. Severance:

The last mail brought me your letter of April 26, and I thank you very much for your gift of \$100., to help in the industrial work in our school. I will let you know later to what use it has been applied. What you say is true, that the success of this work will depend upon our being able to make the cloth at a cost sufficiently low to allow of a reasonable profit on the sale, and our securing a market for its disposal when made. Hitherto these conditions have been only partially met. We are just beginning, as an experiment, to weave a piece of woollen cloth, which I have been told is more profitable than cotton. It will be seen how we shall succeed with this.

As regards Pael, it was not my intention to belittle the need of the house there, only of the two schemes I felt, and still feel, that the development of the Khanna School was the more important. I feel it to be so, partly because I agree with you in thinking that one of the chief needs of our work is the class of assistants who are accustomed to the conditions of village life, who have not been spoiled by residence in one of our large stations, and who have been educated by ourselves according to our own ideas of the kind of training they need to fit them for the work required to be done. I may say in this connection, that in our school we pay no more than two rupees eight annas a month for servants - a dholi to wash the clothes and a sweeper. All the rest of the work, including the cooking, the chopping up of wood for fuel, the washing

up, drawing water, etc. is done by the pupils themselves. We should have them wash their clothes too, were it not, that taking all things into consideration it would really cost more than we pay the dholi, besides consuming a good deal of their time which we think is better spent in the workshop and the schoolroom.

You ask how we could manage the matter at Pael if we had money for a building, with our limited number of helpers. At present we could do no more than retain the man --Babu Yusuf, a licentiate--who is now stationed there, but I should hope eventually to associate a young man with him - preferably of our own pupils. Two boys in our most advanced class I hope to see enlisted in this work but they are not ready for it yet. One will not be for several years. One will perhaps be old enough in a couple of years to put into a training school to receive the instruction necessary to prepare him for evangelistic work, or he might receive that instruction here and afterwards be placed with one of our more experienced workers to accompany him into the villages and learn his methods. I have, however, no one in view whom I could immediately place with Yusuf in Pael. There is no one who could be spared from any of my other out-stations.

You ask what is my plan for working up helpers. I have no plan apart from the Boarding School. To take young boys and educate and civilize them with this end in view is, no doubt, a slow method, but I feel pretty sure that if the training is wisely conducted it will be justified in the end. I think it will result

in producing a more efficient class of helpers than is the case when young men, some of them quite illiterate, are taken from their villages, with habits already formed, and given a three or four years' training more or less. Probably though it is best that both methods be followed.

The ages of our boys range from five or six to seventeen or eighteen. It is rarely that a native ever knows his age so that we generally have to guess at it, and I cannot speak with entire confidence of the age of any of them. Of the very young boys there are few. There are six who are able to read fluently both Punjabi and Urdu. Two others are able to read Punjabi fluently and are beginning Urdu. Six read Punjabi well and have completed a number of books, but have not yet begun Urdu. The remaining eight are more or less beginners and have not yet made much progress. Fourteen in all are now able to use the New Testament and hymn book. Besides those mentioned above there are two others of the more advanced pupils who, I hope, will in a few years develop into useful evangelistic helpers, but as they come from Jullundur and will eventually return there, I omitted to speak of them.

I think I have now answered all your questions, and if there is any further information I can give I shall be glad to do so. I will write again when I am able to tell you to what use we have put the money that you have so kindly given us.

Yours sincerely,

(signed) E. P. Newton.

C O P Y .

Ludhiana, April 14, 1909.

Warner Van Norden, Esq.,

Member of the Board of Foreign Missions,

Presbyterian Church, U.S.A.

Dear Sir:-

Mr. Speer has favoured me with a copy of some remarks which you have made upon the heathen masters in our India schools. I have been much interested in your criticism. I take the liberty of sending you a copy of a report upon the work of this mission, which I as president of the mission made last year. You may already have seen this report, but I send it to give you all the facts I could gather up in the time allowed. These were not gathered by asking for reports, but were gathered by myself after a personal inspection of every institution and a conference with every principal or superintendent.

You will see that I have been severe in my criticism of the evil of the non-Christian teacher. I am glad to say this mission is working hard to remedy the evil. I am sure we all feel the need of radical changes.

It seems to me however that you have exaggerated the evil, and possibly a fuller knowledge of the situation would lead you to modify your judgment. For instance, take Forman Christian College, which you characterize as "a purely secular institution." If you will turn to my report you will notice that of fourteen professors eleven are Christians. The non-Christians are first, two professors for Persian and Arabic, one a professor of mathematics, and another a professor of chemistry, if I remember rightly.

The Christian professors are all engaged in teaching those

secular subjects which enable them to influence the minds of their scholars directly along the line of Christian culture, e.g. Prof. Sirajuddin, a Christian convert of this College, teaches philosophy and is able to expose the false philosophy underlying the Hindu and Buddhist faiths, and also the false philosophies underlying much of modern Islamic teaching.

The 29 Christian students are not only being trained for life's work but for mission service. Of those who left college this year, three have volunteered for mission service, one comes to be second master in our High School in Ludhiana, another is teaching in our high school at Ambala during his vacation. Most of them go into mission or church service. Let me mention a few: Rev. Talil-ud-din B.A., pastor of the First Presbyterian Church Lahore and Superintendent of Presbyterian Home Missions, Lahore District; Mr. Bihari, B.A., a convert of the Lahore College, head master of the Ludhiana City High School; Prof. Makkan Tallo, M.A., second master in the Rang Mahal High School Lahore and soon to be the head master of the Ambala City High School; the Rev. P.K. Sircar, B.A., head master of the Dehra High School for Boys and Evangelist in that city; Prof. Jamaluddin, B.A., head master Julundhar City High School; Mr. J.W. MacCarrell, late headmaster of Ambala Cantonment School; Mr. Ram Lall, F.A., head master in the C _____ Boys' Boarding School, Ludhiana; Mr. David, B.A., just appointed second master in the same school.

These men employed in our Mission are on the average the peers of the missionaries and are all consecrated men who have foregone the chance of lucrative government service to help evangelize their countrymen.

The fact that nearly 400 non-Christian students are being educated in Forman College cannot be fairly made to discredit the school; some are converted while in college--others afterwards, but all are made

to feel *many* to openly acknowledge the excellency of the person and gospel of Jesus Christ.

The fact has been well established that our educational system has converted much of the thought of the province. Idolatry is no where popular among educated men--all reform cults are monotheistic and some of them regard Jesus as the greatest teacher in the world.

Surely, this result of mission school teaching is one we may praise God for. The ground is being prepared and the good news of salvation is being widely proclaimed.

With all their imperfections the mission schools have a place. We want to displace the non-Christian teachers as soon as possible. To accomplish this end we have set ourselves definitely to work.

Please do not suppose we resent your strong attitude upon this subject; we are glad for the visit of Mr. Severance and for your words of criticism. We know they come from a heart beating in sympathy with us. We are glad to have truth plainly and boldly stated. We do not want you to fail to see the good while you swat the evil!

My own work has included a good *deal* in that of education. I was Principal for a while of our High School at Rawal Pindi (now N.P.) and again of the City High School Ludhiana. For four years I was in the Theological Seminary at Saharanpur and for five years Principal of the Christian Boys' High School at Ludhiana.

But my principal work has been that of preparing ^{and} publishing a Christian literature in the vernacular language. I have always been a preacher to the Hindus and Moslems, in city and village. Just now, besides writing, translating and publishing books and tracts, I am editing a paper I founded 36 years ago--the Nur Afahan (Light Reflector) I wish the lady who cannot contribute to secular schools could see her way to give us the means of publishing the gospel by preaching in the

villages and by publishing it by the printed page.

Trusting you will pardon this long letter, I am

Yours in the fellowship of Christ,

(signed) E.M. Wherry.

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Yours in the fellowship of Christ,

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CHRISTIAN INSTRUCTORS IN SCHOOLS AND COLLEGES.

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(Paper prepared by the Rev. J. Mitchell of Mainpuri, read at the Annual Meeting of the North India Mission.) 1909.

The assigning of this subject for presentation here and now shows that we have schools and a College in which Christians and Non-Christians are being educated, and in which Christian and non-Christian teachers are employed. This is true of our Boys' Schools. In our Girls' Schools, with very few exceptions, only Christian teachers are employed.

Let us see briefly the object of these schools and whether or not we are as fully accomplishing that object as we can, and if we are not, why not. Is it because we have not more Christian teachers in these Schools? If it is, then why have we not got them?

The Rev. A.B. Ann read a paper before the Decennial Missionary Conference in 1892 in which he said, "Christian education removes prejudice and conciliates affections, furnishes an opportunity for the daily direct preaching of the Gospel; and it brings the missionary into heart to heart contact with the people with whom he has to deal.

Educated classes are not reached by ordinary methods of preaching. Higher education is the only method that reaches them. We have no warrant to pass them by. Hindu Society is an organism, and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that missionary work, if intelligently conducted, must devote even for the sake of the mass of the people, a considerable part of its energy to the propagation of the Gospel among the educated classes."

Let me quote from an article in the Lucknow Collegian a few months ago. The writer says, "Most of all, it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a reputation for bringing to bear on each individual student, persistently and successfully, the

Highest ideals of Christian living as taught and exemplified in the New Testament.

Rather than compromise on this point, we should be willing to see our Halls deserted by every student who is unwilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character will keep away Non-Christian students, in any considerable number, from a Christian College. Least of all should we expect it when the cry from Hindu and Mohammedan parents all around us is that a purely secular education is bringing their sons to ruin, and when the Indian Press is full of appeals for the introduction of moral and religious teaching in all educational institutions. With the increasing facilities for secular education everywhere being afforded throughout the country, the Christian College can justify its existence only by giving - along with a liberal education, what no Government, Hindu or Muhammadan institution can give, namely, a thorough grounding in Christian ethics and an exemplification of aggressive Christian work. The times call for men - modern Duffs - who, having caught a vision of what is possible for a Christian College in India, and who, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the West, what God can do for India through a Christian College completely in line with His will and in touch with Him. "

Let us apply this equally to our High Schools.

We are not having as many conversions from this higher educational work as Dr. Duff did. Why? I will again quote Dr. Waun; "Time was when an earnest-minded Hindu lad brought up in crass superstition and set face to face with the truth as it is in Jesus, found himself compelled to make his decision between them, and so a comparatively large number were baptized. Now a kind of via media has been found. A vast number simply accept Hinduism as a social system and to a great extent adopt Christian conceptions of God and religion. The compliances to idolatry are reduced to a minimum and explained away. Such men honour Jesus and observe many of His precepts.

Much as I personally wish to see and pray for thorough conversion and open confession of Christ among our students, I cannot but feel that the moral and spiritual

education has to be begun after baptism. There is an intensive view of Christian work as well as an extensive. There is a real preparation for the Gospel which is more valuable than an unreal profession of it."

In all this I most heartily agree with Dr. Warr and with the writer in the Lucknow Collegian.

Our Mission Schools and College are no more means to the end of drawing students so that we may teach them during the Bible hour than are our hospitals for the purpose of drawing people for the Bible teaching there. That is one object and one of the main objects; but until every subject taught is well taught with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our Mission. Secular truth is very largely the product of Christianity, and few indeed are the lessons that do not afford some opportunity to teach Christian truth, if the teacher be a zealous Christian. This brings us to our subject proper. A non-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it would seem that a Mission School or College ought properly to have only Christian teachers.

But after more than one hundred years of modern missionary work in India, the supply of Christian teachers is so small that we are compelled to rely mainly on non-Christian teachers. This ought not to be so, but that it is, so, I can show from recent experience.

When Mr. Severance wrote out asking for our staff of teachers with pay and qualifications, and what it would cost to get Christian teachers in each place, we wrote him that we thought Christian teachers could be secured in place of the most of the non-Christians at from 25% to 100% more pay. When he again wrote and urged that more Christians teachers be secured, and our Board also urged it, ^{these} those of us who have charge of ~~the~~ schools set about trying to get the teachers that we have longed for for years, but did not dare call. For the past six months we have been calling as loudly as we know how in all directions. We have written many letters and advertised in religious and secular papers.

One High school manager has advertised in "The Hur Afshan," "The Indian Christian Messenger," "The Indian Witness," "The Christian Patriot," "The Pioneer," and "The Statesman," and is still looking for a Christian man to teach science and another to teach drawing. These advertisements brought very few Christian applicants. And of those who did apply either through advertisements or through friends, we found that several times two of us and in one case all three of us were thinking of or actually negotiating with the same man.

In our three High Schools we have secured six additional Christian teachers, - two in each school. We are having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole-hearted follower of Jesus Christ, whose life is free from reproach and who intellectually commands the respect of pupils, parents, patrons and critics. That kind of man can make more money in other professions or in Government employment, but the amount of good he would do in one position is incomparable to that he would do in the other. Some men see this and in this country, as in others, take up teaching as a career? But here, as at home, many make teaching only a stepping stone to some other profession.

One or two Christian teachers working with 10-15 non-Christian teachers are dreadfully handicapped at every turn and in their every effort, and it is not to be wondered at that the results in conversions have not been greater.

Here, I believe, is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the School can carry the public opinion in the School their way, this will be an unpopular line of service. Another mistake we have made and are still making is in having the Head Master a Christian and the other Christian teachers men of no educational standing. They may be very good men, but as school teachers they are not honoured by pupil or parent and their influence is swaying public opinion

Christwards is almost nil. Then there is such a gulf between them and the Headmaster that there is little hope of their ever uniting to do team work in the school. It is not only a larger number of Christian teachers that we need to make their service more popular and efficient, but we require better qualified teachers.

Another reason why it is so difficult to secure good Christian men is that we have not been preparing them. A small number of Christian students have always been in our Schools, but here again it has been one Christian boy among a large number of non-Christian boys. The ambition of nearly all of these boys is to get into Government service. They talk of it and work for it. Public opinion is all in that direction. That wonder then that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears others talk of Government service. The parents take it up and are anxious to see their son in a position that is popular, and so Mission service is looked upon as only to be thought of if something else cannot be secured. And is the missionary altogether free from fault here? He longs to see a self-supporting and honoured Christian community, and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often encouraged him to get into Government service, if possible. The sooner he gets into service the sooner will the cost of his education cease, and the thought of his own pocket, or that of the Mission, has helped him to advise the young man to get service in Government after having passed his Middle or Entrance Examinations, rather than to go ^{on} and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one, and all young men are not to look towards Mission employment. But so far as I know, only one B.A. one F.A. and one Entrance passed man are what we have to show as the product of our Schools in all of these years. I mean only these three are now serving as school teachers. The B.A., though a product of our Mission, is not

serving our Mission, and only went into Mission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remedy this state of affairs ?

There are now 17 Christian young men studying in our College and 182 in our three High Schools.

Five Christian men should graduate from our College and five others pass the F.A. Examinations, and 9 the Matriculation Examinations this year. How many of these have their faces turned towards our School, or Mission service, I do not know. But I do know that we would do well to appoint a member of our Mission to see these students personally, not in public meetings. This man should be in sympathy with the students, he should go to them unannounced and unofficially, but he should go prepared to show the possibilities of Christian service. He should be appointed for two or three years, and be allowed to draw his travelling expenses from the Mission Treasurer. This would in no way interfere with what is being done by those engaged in work with these students in our various schools, and would not lighten the responsibility of anyone to do all he or she can; but it would be a definite step on the part of the Mission and would very definitely multiply what is being done.

Another way in which everyone can help in this work is by starting Mission bands and Mission Study classes among children, women and men. Unless missionary fires are kindled in every community and kept burning, we shall not see Christian service popular. We should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. And yet but few of our educated Indian Christians feel a burden for the salvation of their fellow men.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a com-

paratively short term of service.

The Government rate of pay for non-Christian Matriculate or F.A. Normal trained men is Rs. 25-50 to start on, and they may rise in very exceptional cases to Rs. 400. Graduates start on Rs. 40-50 and may rise to 400 with pension in both cases. Three Indian Christian graduates representing three Missions, in that they were educated under three separate Missions, gave me independent answers as to what salaries our schools should pay. They work out Matriculation or Entrance men to start on Rs. 50, rising to Rs. 60 in yearly increments of Rs. 2/8, F.A. Rs. 50 rising to Rs. 100 in yearly increments of Rs. 5; graduates, Rs. 100-10-150 as Assistant masters. Head Masters to be M.A.'s or higher, to start on Rs. 200-25-300, provided they have served in the Mission for five years. Should anyone be appointed a Head Master before serving the Mission for five years, he would receive the pay his time and grade entitle him to, under the above scale for Assistant Masters. In addition to this all Asst. Masters to be given 10% of salaries for house rent, or furnished with a house, and 10% for Provident Fund. All Head Masters to get a fixed sum of Rs. 25 for Provident Fund and a house or in lieu thereof Rs. 25.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only put them within measurable distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand, we shall have to pay better salaries than we are now paying to secure the men we desire.

Let us see what we get in exchange for our extra (if it be extra) money expended on Christian teachers of the type I have been describing. We have to pay non-Christian Matriculates or Entrance men Rs. 25-40; F.A.'s 50-50; and graduates 50-75. In return we get his services in the class room given from a non-Christian point of view. Outside of school hours he has little interest in the school, or in its students and absolutely no

interest in the main object of the school, - the Christianizing of her students.

With the Christian teacher everything is different. He not only does his class-room work, but he does it better. He has a definite purpose. He is in sympathy with us and with our every effort to do good. He is with the boys on the playground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a rare thing for a non-Christian teacher to be present on the playground unless ordered to be by the Headmaster or Manager, and then he looks upon it as a hardship.) The playground affords one of the best places to get the confidence and respect of the student. After the game a few of the boys usually linger to talk with the teachers, or walk home with them and relate many of the perplexities of their lives. Then the Christian teacher is a force in the Christian community and in the Church, so he is worth many times the salary of the non-Christian, and we are economizing at the wrong place in keeping our schools predominated by non-Christian teachers.

Another way in which we could help in this work is to make the position of the teacher more secure. It has been suggested that a service book be kept in each school, and the Manager write his remarks concerning each teacher at least twice during each school year, and these remarks to be read before the Mission in Annual Meeting. This would keep a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Mission in case of requests, transfers, dismissals or appeals.

Then there should be some Provident Fund dependent upon faithful and efficient service.

My last point is one on which our Indian brethren are very sensitive, either rightly or wrongly. But it is a very real question with them, and what is real to them we must fairly consider and try to meet. The point is this, - the attitude of the missionary towards the Indian helper. We are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, than we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think

this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers.

Indian
The educated Christian resents being classified as "Hindustani Bhai log."

I know of but one remedy for this perplexing question, and that is the golden rule, together with much of forbearance and patience on both sides.

CHRISTIAN INSTRUCTORS IN SCHOOLS AND COLLEGES.

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(paper prepared by the Rev. J. Mitchell of Lalguri, read at the Annual Meeting
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Our Mission Schools and Colleges are no more means to the end of drawing students so that we may teach them during the Bible hour than are our hospitals for the purpose of drawing people for the Bible teaching there. That is one object and one of the main objects; but until every subject taught is well taught with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our Mission. Secular truth is very largely the product of Christianity, and few indeed are the lessons that do not afford some opportunity to teach Christian truth, if the teacher be a zealous Christian. This brings us to our subject proper. A non-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it would seem that a Mission School or College ought properly to have only Christian teachers.

But after more than one hundred years of modern missionary work in India, the supply of Christian teachers is so small that we are compelled to rely mainly on non-Christian teachers. This ought not to be so, but that it is, so, I can show from recent experience.

When Mr. Nevance wrote out asking for our staff of teachers with pay and qualifications, and what it would cost to get Christian teachers in each place, we wrote him that we thought Christian teachers could be secured in place of the most of the non-Christians at from 25% to 100% more pay. When he again wrote and urged that more Christians teachers be secured, and our Board also urged it, ^{these} those of us who have charge of ~~the~~ schools set about trying to get the teachers that we have longed for for years, but did not dare call. For the past six months we have been calling as loudly as we know how in all directions. We have written many letters and advertised in religious and secular papers.

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In our three High Schools we have secured six additional Christian teachers, - two in each school. We are having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole-hearted follower of Jesus Christ, whose life is free from reproach and who intellectually commands the respect of pupils, parents, patrons and critics. That kind of man can make more money in other professions or in Government employment, but the amount of good he would do in one position is incomparable to that he would do in the other. How men see this and in this country, as in others, take up teaching as a career? But here, as at home, many make teaching only a stepping stone to some other profession.

One or two Christian teachers working with 10-15 non-Christian teachers are dreadfully handicapped at every turn and in their every effort, and it is not to be wondered at that the results in conversions have not been greater.

Here, I believe, is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the School can carry the public opinion in the School their way, this will be an unpopular line of service. Another mistake we have made and are still making is in having the Head Master a Christian and the other Christian teachers men of no educational standing. They may be very good men, but as school teachers they are not honoured by pupil or parent and their influence is swaying public opinion

Christwards is almost nil. When there is such a gulf between them and the Headmaster that there is little hope of their ever uniting to do team work in the school. It is not only a larger number of Christian teachers that we need to make their service more popular and efficient, but we require better qualified teachers.

Another reason why it is so difficult to secure good Christian men is that we have not been preparing them. A small number of Christian students have always been in our Schools, but here again it has been one Christian boy among a large number of non-Christian boys. The ambition of nearly all of these boys is to get into Government service. They talk of it and work for it. Public opinion is all in that direction. That wonder then that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears others talk of Government service. The parents take it up and are anxious to see their son in a position that is popular, and so Mission service is looked upon as only to be thought of if something else cannot be secured. And is the missionary altogether free from fault here? He longs to see a self-supporting and honoured Christian community, and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often encouraged him to get into Government service, if possible. The sooner he gets into service the sooner will the cost of his education cease, and the thought of his own pocket, or that of the Mission, has helped him to advise the young man to get service in Government after having passed his Middle or Entrance Examinations, rather than to go ^{on} and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one, and all young men are not to look towards Mission employment. But so far as I know, only one B.A. one F.A. and one Entrance passed man are what we have to show as the product of our Schools in all of these years. I mean only these three are now serving as school teachers. The B.A., though a product of our Mission, is not

serving our Mission, and only went into Mission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remedy this state of affairs ?

There are now 17 Christian young men studying in our College and 182 in our three High Schools.

Five Christian men should graduate from our College and five others pass the F.A. Examinations, and 9 the Matriculation Examinations this year. How many of these have their faces turned towards our School, or Mission service, I do not know. But I do know that we would do well to appoint a member of our Mission to see these students personally, not in public meetings. This man should be in sympathy with the students, he should go to them unannounced and unofficially, but he should go prepared to show the possibilities of Christian service. He should be appointed for two or three years, and be allowed to draw his travelling expenses from the Mission Treasurer. This would in no way interfere with what is being done by those engaged in work with these students in our various schools, and would not lighten the responsibility of anyone to do all he or she can; but it would be a definite step on the part of the Mission and would very definitely multiply what is being done.

Another way in which everyone can help in this work is by starting Mission bands and Mission Study classes among children, women and men. Unless missionary fires are kindled in every community and kept burning, we shall not see Christian service popular. We should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. And yet but few of our educated Indian Christians feel a burden for the salvation of their fellow men.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a con-

paratively short term of service.

The Government rate of pay for non-Christian Matriculate or F.A. Normal trained men is Rs. 25-30 to start on, and they may rise in very exceptional cases to Rs. 400. Graduates start on Rs. 40-50 and may rise to 400 with pension in both cases. Three Indian Christian graduates representing three Missions, in that they were educated under three separate Missions, gave me independent answers as to what salaries our schools should pay. They work out Matriculation or Entrance men to start on Rs. 30, rising to Rs. 60 in yearly increments of Rs. 2/6, F.A. Rs. 50 rising to Rs. 100 in yearly increments of Rs. 5; graduates, Rs. 100-10-150 as Assistant masters. Head Masters to be B.A.'s or higher, to start on Rs. 200-25-500, provided they have served in the Mission for five years. Should anyone be appointed a Head Master before serving the Mission for five years, he would receive the pay his time and grade entitle him to, under the above scale for Assistant Masters. In addition to this all Asst. Masters to be given 10% of salaries for house rent, or furnished with a house, and 10% for Provident Fund. All Head Masters to get a fixed sum of Rs. 25 for Provident Fund and a house or in lieu thereof Rs. 25.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only put them within measurable distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand, we shall have to pay better salaries than we are now paying to secure the men we desire.

Let us see what we get in exchange for our extra (if it be extra) money expended on Christian teachers of the type I have been describing. We have to pay non-Christian Matriculates or Entrance men Rs. 25-40; F.A.'s 30-50; and graduates 50-75. In return we get his services in the class room given from a non-Christian point of view. Outside of school hours he has little interest in the school, or in its students and absolutely no

interest in the main object of the school, - the Christianizing of her students.

With the Christian teacher everything is different. He not only does his class-room work, but he does it better. He has a definite purpose. He is in sympathy with us and with our every effort to do good. He is with the boys on the playground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a rare thing for a non-Christian teacher to be present on the playground unless ordered to be by the Headmaster or Manager, and then he looks upon it as a hardship.) The playground affords one of the best places to get the confidence and respect of the student. After the game a few of the boys usually linger to talk with the teachers, or walk home with them and relate many of the perplexities of their lives. Then the Christian teacher is a force in the Christian community and in the Church, so he is worth many times the salary of the non-Christian, and we are economizing at the wrong place in keeping our schools predominated by non-Christian teachers.

Another way in which we could help in this work is to make the position of the teacher more secure. It has been suggested that a service book be kept in each school, and the Manager write his remarks concerning each teacher at least twice during each school year, and these remarks to be read before the Mission in Annual Meeting. This would keep a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Mission in case of requests, transfers, dismissals or appeals.

Then there should be some Provident Fund dependent upon faithful and efficient service.

My last point is one on which our Indian brethren are very sensitive, either rightly or wrongly. But it is a very real question with them, and what is real to them we must fairly consider and try to meet. The point is this, - the attitude of the missionary towards the Indian helper. We are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, than we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think

this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers.

Indians

-the educated Christian resents being classified as "Hindustani Bhai log."

I know of but one remedy for this perplexing question, and that is the golden rule, together with such of forbearance and patience on both sides.

CHRISTIAN INSTRUCTORS IN SCHOOLS AND COLLEGES.

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(Paper prepared by the Rev. F. Mitchell of Mainpuri, read at the Annual Meeting of the North India Mission.) 1909.

The assigning of this subject for presentation here and now shows that we have schools and a College in which Christians and Non-Christians are being educated, and in which Christian and non-Christian teachers are employed. This is true of our Boys' Schools. In our Girls' Schools, with very few exceptions, only Christian teachers are employed.

Let us see briefly the object of these schools and whether or not we are as fully accomplishing that object as we can, and if we are not, why not. Is it because we have not more Christian teachers in these Schools? If it is, then why have we not got them?

The Rev. A.S. can read a paper before the Decennial Missionary Conference in 1892 in which he said, "Christian education removes prejudice and conciliates affections, furnishes an opportunity for the daily direct preaching of the Gospel; and it brings the missionary into heart to heart contact with the people with whom he has to deal.

Educated classes are not reached by ordinary methods of preaching. Higher education is the only method that reaches them. We have no warrant to pass them by. Hindu Society is an organism, and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that missionary work, if intelligently conducted, must devote even for the sake of the mass of the people, a considerable part of its energy to the propagation of the Gospel among the educated classes."

Let me quote from an article in the Lucknow Collegian a few months ago. The writer says, "Most of all, it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a reputation for bringing to bear on each individual student, persistently and successfully, the

Highest ideals of Christian living as taught and exemplified in the New Testament.

Rather than compromise on this point, we should be willing to see our Halls deserted by every student who is unwilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character will keep away Non-Christian students, in any considerable number, from a Christian College. Least of all should we expect it when the cry from Hindu and Mohammedan parents all around us is that a purely secular education is bringing their sons to ruin, and when the Indian Press is full of appeals for the introduction of moral and religious teaching in all educational institutions. With the increasing facilities for secular education everywhere being afforded throughout the country, the Christian College can justify its existence only by giving - along with a liberal education, what no Government, Hindu or Mohammedan institution can give, namely, a thorough grounding in Christian ethics and an exemplification of aggressive Christian work. The times call for men - modern Duffs - who, having caught a vision of what is possible for a Christian College in India, and who, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the West, what God can do for India through a Christian College completely in line with His will and in touch with Him. "

Let us apply this equally to our High Schools.

We are not having as many conversions from this higher educational work as Dr. Duff did. Why? I will again quote Dr. Wain; "Time was when an earnest-minded Hindu lad brought up in gross superstition and set face to face with the truth as it is in Jesus, found himself compelled to make his decision between them, and so a comparatively large number were baptized. Now a kind of via media has been found. A vast number simply accept Hinduism as a social system and to a great extent adopt Christian conceptions of God and religion. The compliances to idolatry are reduced to a minimum and explained away. Such men honour Jesus and observe many of His precepts.

Much as I personally wish to see and pray for thorough conversion and open confession of Christ among our students, I cannot but feel that the moral and spiritual

education has to be begun after baptism. There is an intensive view of Christian work as well as an extensive. There is a real preparation for the Gospel which is more valuable than an unreal profession of it."

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Reverend J. M. Spier

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qualifications and what it would cost to get Christian teachers in each place, we wrote him that we thought Christian teachers could be secured in place of the most of the Non-Christians at from 25% to 100% more pay. When he again wrote and urged that more Christian teachers be secured, and our Board also urged it those of us who have charge of these schools set about trying to get the teachers that we have longed for for years, but did not dare call. For the past six months we have been calling as loudly as we know how in all directions. We have written many letters and advertised in religious and secular papers. One High School Manager has advertised in "The Dur Afshan", "The Indian Christian Messenger", "The Indian Witness", "The Christian Patriot", "The Pioneer" and "The Statesman" and is still looking for a Christian man to teach Science and another to teach Drawing. These advertisements brought very few Christian applicants. And those who did apply either through advertisements or through friends we found that several times two of us and in one case all three of us were thinking of or actually negotiating with the same man.

In our three High Schools we have secured six additional Christian teachers. Two in each school.

We are having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole hearted follower of Jesus Christ, whose life is free from reproach and who intellectually commands the respect of pupils, parents, patrons and critics. That kind of man can make more money in other professions or in Government employment, but the amount of good he would do in one position is incomparable to what he would do in the other. Some men see this and in this country as in others take up teaching as a career. But here as at home many make teaching only a stepping stone to some other profession.

One or two Christian teachers working with 12-15 Non-Christian teachers are dreadfully handicapped at every turn and in their every effort and it is not

to be wondered at that the results in conversions have not been greater.

Here I believe is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the School can carry the public opinion in the School their way, this will be an unpopular line of service. Another mistake we have made and to some extent are still making is in having the Head Master a Christian and the other Christian teachers men of no educational standing. They may be very good men, but as school teachers they are not honoured by pupil or parent and their influence in swaying public opinion Christwards is almost nil. Then there is such a gulf between them and the Head Master that there is little hope of their ever uniting to do team work in the School. It is not only a larger number of Christian teachers that we need to make this service more popular and efficient, but we require better qualified teachers.

Another reason why it is so difficult to secure good Christian men is that we have not been preparing them. A small number of Christian students have always been in our schools, but here again it has been one Christian boy among a large number of Non-Christian boys. The ambition of nearly all of these boys is to get into Government service. They talk of it and work for it. Public opinion is all in that direction. What wonder then that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears other talk of Government service. ~~There has been no Christian public sentiment in the School.~~ The parents take it up and are anxious to see their son in a position that is popular, and so Mission service is looked upon as only to be thought of if something else cannot be secured. And is the Missionary altogether free from fault here? He longs to see a self-supporting and honoured Christian community and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often encouraged him to get into Government service, if possible. The sooner he gets into service the soon-

er will the cost of his education cease, and the thought of his own pocket, or that of the Mission has helped him to advise the young man to get service in Government after having passed his Middle or Entrance examinations, rather than to go on and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one and all young men are not to look towards Mission employment. But so far as I know only one B. A., one F. A. and one Entrance passed man are what we have to show as the product of our Schools in all of these years. I mean only these three are now serving as school teachers. The B. A. though a product of our Mission is not serving our Mission and only went into Mission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remedy this state of affairs?

There are now 17 Christian young men studying in our College and 182 in our three High Schools.

Five Christian men should graduate from our College and five others pass the F. A. examinations, and nine the Matriculation examinations this year. How many of these men have their faces turned towards our School, or Mission service I do not know. But I do know that we would do well to appoint a member of our Mission to see these students personally, not in public meetings. This man should be in sympathy with the students, ~~person~~ he should go to them unannounced and unofficially; but he should go prepared to show the possibilities of Christian service. He should be appointed for two or three years, and allowed to draw his travelling expenses from the Mission Treasurer. This would in no way interfere with what is being done by those engaged in work with these students in our various schools and would not lighten the responsibility of any one to do all he or she can; but it would be a definite step on the part of the Mission and would very definitely multiply what is being done.

Another way in which every one can help in this work is by starting Mission

bands and Mission Study Classes among children, women, and men. Unless Missionary fires are kindled in every community and kept burning we shall not see Christian service popular. We should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. As yet but few of our educated Indian Christians feel a burden for the salvation of their fellow men.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a comparatively short term of service.

The Government rate of pay for Non-Christian Matriculate or F.A. Normal Trained men is Rs. 25/-5 / to start on and they may rise in very exceptional cases to Rs. 40/-. Graduates start on Rs. 40/-5 / and may rise to 45/- with pension in both cases. Three Indian Christian graduates representing three Missions, in that they were educated under three separate Missions, gave me independent answers as to what salaries our schools should pay. They work out Matriculation or Entrance men to start on Rs. 30/- rising to Rs. 60/- in yearly increments of Rs. 3/6/- F.A. Rs. 50/- rising to Rs. 120/- in yearly increments of Rs. 5/-; graduates, Rs. 100-10-15/- as Assistant Masters. Head Masters to be M.A.'s or higher, to start on Rs. 20/-25-30/-, provided they have served in the Mission for five years. Should any one be appointed a Head Master before serving the Mission for five years he would receive the pay his time and grade entitle him to, under the above scale for Assistant Masters. In addition to this all Ass't. Masters to be given 10% of salaries for house rent, or furnished with a house, and 10% for Provident Fund. All Head Masters to get a fixed sum of Rs. 25/- for Provident Fund and a house or in lieu thereof Rs. 25/-.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only put them within measur-

able distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand we shall have to pay better salaries than we are now paying to secure the men we desire.

Let us see what we get in exchange for our extra (if it be extra) money expended on Christian teachers of the type I have been describing. We have to pay Non-Christian Matriculates or Entrance men Rs. 25/-40; F.A.'s 35/-50; and graduates 50/-75/. In return we get his services in the class room given from a Non-Christian point of view. Outside of school hours he has little interest in the school, or in its students and absolutely no interest in the main object of the school-the Christianizing of her students.

With the Christian teacher everything is different. He not only does his class-room work, but he does it better. He has a definite purpose. He is in sympathy with us and with our every effort to do good. He is with the boys on the play ground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a rare thing for a non-Christian teacher to be present on the play ground unless ordered to be by the Head Master or Manager, and then he looks upon it as a hardship). The play ground affords one of the best places to get the confidence and respect of the student. After the games a few of the boys usually linger to talk with the teachers, or walk home with them and relate many of the perplexities of their lives. Then the Christian teacher is a force in the Christian community and in the church, so he is worth many times the salary of the Non-Christian, and we are economizing at the wrong place in keeping our schools predominated by Non-Christian teachers.

Another way in which we could help in this work is to make the position of the teacher more secure. It has been suggested that a service book be kept in each school, and the Manager write his remarks concerning each teacher at least twice during each school year, and these remarks be read before the Mission in In-

nual Meeting. This would keep a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Mission in case of requests, transfers, dismissals or appeals.

Then there should be some Provident Fund dependent upon faithful and efficient service.

My last point is one on which our Indian brethren are very sensitive, either rightly or wrongly, but it is a very real question with them, and what is real to them we must fairly consider and try to meet.

The point is this - The attitude of the Missionary towards the Indian Helper. We are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, than we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers. The educated Indian Christian resents being classified as "Hindustani Bhai log".

I know of but one remedy for this perplexing question and that is the golden rule, together with much of forbearance and patience on both sides.

Mr. Van Dusen - J.

I hope that you will be able to have a good time.

With best wishes for a happy Christmas, I am

Yours faithfully,
John Van Dusen

Received Dec. 22.

COPY.

A.P. Mission, Ludhiana, India.

24th February, 1910.

Robert H. Speer, Esq.,

New York.

Dear Mr. Speer:

The request made by the Board for information as to "what steps were being taken, and what further steps should be taken in order to replace non-Christian teachers," was referred to me by the last Annual Meeting of the Punjab Mission for reply. Your latest letter has asked for information on four specific points, and the form of my report has been determined by those questions.

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The information I have received from the several schools supplies the following statistics:

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	Teachers, <u>Christian</u>	<u>Non-Christian.</u>
Ludhiana, C.D.B. High School	5	7
Saharanpur, Industrial and Orphanage	7	6
Khanna, Industrial	2	0

GIRLS' BOARDING SCHOOLS.

Dohra Doon, Girls' High School	Now staff not yet complete	
Mohanyapora, Orphanage	4	1
Jagraon	2	1

HIGH SCHOOLS FOR NON-CHRISTIAN BOYS.

Lahore, Rang Mahal and Branches	8	58
Jullundur City	5	17
Ludhiana	5	11
Amhala City	5	24
Dohra Doon	5	13

SCHOOLS FOR NON-CHRISTIAN GIRLS.

Lahore	2	9
Jullundur City	5	2
Ludhiana	4	2
Amhala City	3	2
Amhala Cantonment	2	0
Dohra Doon	2	0
Saharanpur	3	2
Ferozepore	1	1

From these statistics it will be seen that there is substantially the same proportion of Christian and non-Christian teachers that existed at the time of Dr. Wherry's special report as President of the Mission for the year 1907-08.

No report has been asked for from the Village Schools for Christian children, where it may be assumed that all, or practically all, the teachers are Christians.

Questions II and III. "How much would it cost to replace the non-Christians with Christian teachers?" and "If the additional money were available, could the change be made immediately? If not, how rapidly could it be made?"

These two questions must be considered together, for, underlying both, there is the one question of supply and demand.

In 1907 the Punjab Government issued a "Register of Qualified Teachers," corrected up to March 31st, 1906. Those registered are all the men and women in the Punjab who are "Departmentally Qualified," i.e., who have certificates and many of whom have been trained as well. There are in this Register the names of 4417 such teachers, of whom 40 are Christians - 29 men and 11 women. Of these 1 woman was employed in an Islamic School for Girls and the other 10 in Mission Girls' Schools. Of the men 1 was Headmaster of an Islamic School, and 2 were headmasters of Government Schools; 14 were headmasters of Mission Schools. Of the 29 men, 19 had certificates that qualified them for headmasterships, 9 had Junior Anglo-Vernacular Certificates, and 1 had a Junior Vernacular Certificate. Of the women, 3 were J.A.V.'s, 5 were S.V.'s, and 3 were J.V.'s.

I have quoted from the list published in 1907, as no other list has been published since, and as there has been no material increase in the number of Christian teachers since that time. The situation now is substantially as it was then.

This investigation of the Register discloses the fact that the most of the Christian teachers (men) have prepared themselves for work in the High and Middle Departments, and not for work in the Primary Department, though the course

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course of the latter covers five years of a child's school life. In view of these facts, the inadequacy of the present supply of teachers to meet the demands of the Mission Schools is painfully apparent.

It is true that there are good Christian teachers who are neither trained nor certified, but they are not sufficiently numerous to supply the places that we cannot fill with "qualified" men. The truth is that a certified man, especially if he be trained as well, is worth so much more to the school and to himself that men of force and of ambition will, as a rule, secure the certificate and perhaps the training also. No Christian young man who has ability, character and energy is likely to fail to secure the help he may need to enable him to rise to the limit of his natural qualifications, so strongly do missionaries sympathize with and so freely do they give help to such persons.

The consequence is that, ordinarily, those who do not so qualify themselves for the higher departments are inferior men. A second consequence is that the best primary teachers available to-day are non-Christians, - either those who had the ability to rise, but who had no one to give them the needed help, or more highly qualified men with other sources of income, who are willing to teach in their own home towns for a small salary, which practically adds just so much cash to the funds of the joint-family.

Yet, even with these, there is a scarcity of high class teachers in that important department because it is a common thought that to teach little children is beneath the dignity of a young man of parts.

It is reported that the teacher's profession is popular among the Christians of Southern India, but it must be admitted that it lacks attractiveness to the Christian young men of the Punjab. In the past, and to some extent in the present, the Christian teachers in the Province of greatest repute have Bengali names.

The question at once arises, "Why is it that this profession is not more popular? Is it due to a dislike for Mission employment? The difficulty does not seem to lie in that direction, for the Government Educational Department is as

is as open to them as to non-Christians, yet of the 29 "Departmentally qualified men" only two are in Government service, notwithstanding its various lines of well paid work with a pension at the end of the service.

For some reason clerkships in Government offices attract great numbers of the young men who would otherwise naturally take their places in the ranks of Christian teachers. The number so employed proves this beyond all questions. Why they prefer engaging in this work to preparing themselves for more lucrative work in (say the Government) Educational Department, is not easy to answer.

There is another class of bright and active young men who have either not studied so far as their fellows in Government offices, or have been less successful than they in passing the required examinations, who find positions in the Railway where there is fair pay to begin with, and some prospect of promotion, especially if they metamorphose themselves into Eurasians, who are more highly paid in that service than those of unmixed Indian birth.

And, even among men of a religious character who choose Mission work, there are many who prefer the less exacting duties of a preacher with his addresses and discussions and interviews to the routine of the teacher's life. So it

So it has come about that Christian teachers are all too few, whether in Government or Mission Educational work. Moreover, if the 29 certificated men were to be placed in the single school at Amala City, that now has 5 Christians and 24 non-Christian teachers, it is to be apprehended that not only would there be a lack of men prepared for the Primary Department, but there would not be enough of them sufficiently versed in Oriental learning to enable them to teach all the required subjects in the higher departments. It is much easier to find Christian teachers who are strong in English and in Western learning than in Oriental subjects. They take scanty interest in the latter.

The great question then, is how to induce Christian young men in sufficient numbers to qualify themselves to fill positions in all departments of school work, and to teach all the required subjects.

Will money, if it be available, secure sufficient Christian teachers

of the right stamp? If so, how much more of an increase to present salaries will have to be made? How much would be required to induce desirable young men to qualify themselves for the Primary Department? Would they be willing to teach in it for something less than they would receive in the Middle or High Department? Or would they ask for more to compensate them for the loss of honor? I am not able to suggest an answer with confidence.

And then, if a largely increased wage be offered to the Christian teacher as a means of popularizing the profession, it must be remembered that while non-Christian teachers are accustomed to see their Christian fellow teachers drawing higher salaries in Mission Schools proportionately than themselves, yet a very greatly increased difference would breed dissatisfaction among them (and we cannot yet dispense with the services of all of them), throw suspicion on the motives of the Christians (especially on such as are recent converts) stir up antagonism, and, on the other hand, give the Christian teachers such a sense of their own importance as would do them good. But Mr. H.V. Tilak of Western India has said as to why more Indian Christian students are not entering direct Christian callings may be appropriately quoted here;

"Nine out of ten Christian ministers, whose children are studying in schools and colleges, are to-day planning to get them into some secular employment. I personally know several Christian ministers who are looking forward to seeing their sons and grandsons in some honourable public office. If parents have no love for the work they do, where is, then, the hope of getting their children into it? This may be remedied by offering handsome salaries and enabling educated young men to imitate the Western style of living, but men drawn to the yoke on such conditions are not the men India needs." Also, "Do not promise more pay, better living, authority and honour."

It may be noted that in the Sialkote (U. P.) Mission, "in order to meet the need in the schools for Christian men," they have brought out some short-term (5 years) men from America for the High School work. They have also taken action to bring out a regular missionary to take the place of the headmaster in

one of the schools as an experiment. This will give two missionaries, one to look after the Bible teachers and the evangelistic work, and the other to have charge of the staff.

There is another possibility for the Primary Department that deserves consideration, at least in the case of Boarding Schools for Christian Boys, namely, the employment of trained Indian Christian women as teachers. Such a policy, if it should be adopted, would almost certainly result in securing a sufficient number of qualified teachers in the near future. But, if it should be adopted, other serious questions would arise. To quote from a private letter from the Principal of the Dehra Doon Girls' High School;

"I have no doubt that it would be for the good of your school to have women teachers in the Primary Department, if you can secure the right kind. In order to make it a success it would be necessary, I think, to secure teachers of experience and of strong character. This would mean a higher salary than you probably pay for this work now. I would not expect success with teachers of lower grade than those who work for us for Rs. 40 or Rs. 50 per month. And, as they would probably prefer work in Girls' School, you would have to offer more to make the post attractive.

Then there will be the question of suitable accommodation and board to consider. This will be an additional difficulty. Even with such teachers as I have suggested, your big boys and young masters would be liable to make trouble, and without the most constant and careful supervision, scandals would be liable to arise at times. Such arrangements give opportunities for malicious persons to create trouble, even when the parties are most judicious. And it would not be surprising if such teachers were not always as judicious as might be desirable. These things will all require careful consideration in such a plan.

A more ideal plan might be to have the departments completely separate in different buildings, with an experienced (not young) lady superintendent, or perhaps Headmistress for the Primary Department with a staff of lower teachers. These teachers would thus be able to form a little community of their own without

being dependant for society on either the missionary family or on Christian families outside the school. Both departments would be under the general superintendence of the Principal of the Higher Department."

The writer of this report does not hold out the promise of a speedy supply of all the teachers we need and so much desire, because he has not been able to discover sufficient grounds to justify him in making such a promise. But in order to work toward the policy of none but Christian teachers in Christian schools, the following suggestions are made that are not only practicable, but are also, more or less, in practice.

1. Hold fast to the ideal in spite of the impossibility of its immediate realization.

2. Make the profession of teaching as attractive to Christian young men as possible, having due regard for other interests. (See the action of the Punjab Mission, Minutes of 1909, page 58 and Appendix in "The Punjab Plan for Christian Schoolmasters," which probably meets present needs and opens the way to meet the needs of the future.)

3. Let all missionaries urge on suitable young men as there is opportunity the claims of the teacher's profession, making use of the missionary motive. As there is development of the evangelistic spirit in the Christian Church, this appeal will increasingly grip the consciences of young men.

4. In the meantime, until there are Christian teachers in the desired numbers, the influence of the missionary in each school should be made as strong as possible, and the schools themselves should be kept up to the highest level of the Aided Schools. For, whatever weakness there may be in schools staffed as they now are with so many non-Christians, they constitute the greatest agency the Mission now have (medical work not accepted) to keep in touch with, and to influence the highest castes, and the rapidly increasing educated community. And it is to be remembered that opportunities for influencing these important communities have been diminished by the benevolent institutions that have been established both by the Government and by the sections of the Indian community that are feeling the

stir of a new life.

QUESTION IV. "Are the present Christian teachers invaluablely helpful missionary agencies? Are they, without exception, superior to the non-Christian teachers towards the realization of the end for which the Mission Schools exist, namely, the development of the Christian faith and Christian character?"

It would be gratifying to the Mission to be able to give an unqualified 'Yes' to this question, as it would be gratifying to its supporters - if they had the faith to believe such an answer. Unfortunately, human nature here is no better than at home, and Hinduism and Mohammedanism have not developed better material for Christian work than pastors have in their own fields even in a very imperfect Christendom. Here, as well as there, men differ in values of every kind.

In addition to this it is to be remembered that in India the name 'Christian' tells of a place in an Indian community rather than of personal faith and spiritual life. In the Indian sense, all the graduates of Princeton, Yale and Harvard are Christians, but it would be hard to set all their graduates to work in Indian schools and to give an unqualified 'Yes' to a question as to the missionary value of their presence.

While there is a presupposition very much in favor of the Christian men who apply for positions as pastors, there is nevertheless need of testing and selection. In my opinion, an unworthy Christian teacher is less desirable than an unworthy non-Christian, - though we do not advertise for either.

As an aside, I may say that the Indian Christian Headmasters find that many Christian masters are more restive under necessary control, more critical, and more ready to make much of their real rights and imaginary wrongs than their non-Christian brethren.

There are also teachers in the Mission Schools who have not been baptized, yet who are to such an extent in sympathy with Christian ideas and ideals that they are reckoned not as hinderers but as helpers. Some of them claim to be Christians by conviction, and to be controlled by Christian motives, while unable to bring themselves to receive baptism and to face the consequent persecution. Too much weight

need not be given to their statements, but there are among them some who are neither against us nor our Lord.

Still, when all qualifications have been made, it is only a truth that the Christian teachers as a class are invaluable. Some of them have characters of such Christian beauty that their non-Christian neighbors often speak of them as "angels." And even among those whom we often find unsatisfactory to a degree, there are some who exert a positive Christian influence that is surprising. So valuable are Christian teachers as a class, that without them we should not think of attempting to carry on our educational work. We wish to have just as many worthy Christian masters as possible, and we intend to keep moving on as fast as possible toward the realization of the ideal we have set before us, "Every teacher in every Mission School a Christian."

Sincerely yours,

(Signed) C.E. Pifo.

EXTRACT FROM MR. SPURR'S LETTER TO THE PUNJAB MISSION, - December 23rd, 1909.

With reference to the non-Christian teachers, Mr. Mitchell has forwarded a paper which he read at the North India Mission Meeting on the subject. It is an excellent paper, but I think the Board will wish some further information on such specific questions as (1) How many Christian and non-Christian teachers are now employed in the different classes of schools, - Girls' schools, Schools for Christians, and Hindu and Mohammedan Schools ? (2) How much would it cost to replace the non-Christian teachers with Christian teachers ? (3) If the additional money necessary were available, could the change be made immediately, and if not, how rapidly could it be made ? And (4) Are the present Christian teachers invaluable missionary agencies ? Are they, without exception, superior to the non-Christian teachers toward the realisation of the ends for which the Mission Schools exist, - namely, the development of Christian faith and Christian character ?

COPY.

A.P. Mission, Ludhiana, India.

24th February, 1910.

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New York.

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Jullundur City	5	17
Ludhiana	5	11
Ambala City	5	24
Dehra Doon	5	16

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is as open to them as to non-Christians, yet of the 39 "departmentally qualified men" only two are in Government service, notwithstanding its various lines of well paid work with a pension at the end of the service.

For some reason clerkships in Government offices attract great numbers of the young men who would otherwise naturally take their places in the ranks of Christian teachers. The number so employed proves this beyond all question. Why they prefer engaging in this work to preparing themselves for more lucrative work in (say) the Government Educational Department, is not easy to answer.

There is another class of bright and active young men who have either not studied so far as their fellows in Government offices, or have been less successful than they in passing the required examinations, who find position in the railway where there is fair pay to begin with, and some prospect of promotion, especially if they metamorphose themselves into Eurasians, who are more highly paid in that service than those of unimixed Indian birth.

And, even among men of a religious character who choose mission work, there are many who prefer the less exacting duties of a preacher with his addresses and discussions and interviews to the routine of the teacher's life. So it

So it has come about that Christian teachers are all too few, whether in Government or Mission Educational work. Moreover, if the 39 certificated men were to be placed in the single school at Kuala City, that now has 5 Christians and 24 non-Christian teachers, it is to be apprehended that not only would there be a lack of men prepared for the primary department, but there would not be enough of them sufficiently versed in Oriental learning to enable them to teach all the required subjects in the higher departments. It is much easier to find Christian teachers who are strong in English and in Western learning than in Oriental subjects. They take scanty interest in the latter.

The great question then, is how to induce Christian young men in sufficient numbers to qualify themselves to fill positions in all departments of school work, and to teach all the required subjects.

Will money, if it be available, secure sufficient Christian teachers

of the right stamp? If so, how much more of an increase to present salaries will have to be made? How much would be required to induce desirable young men to qualify themselves for the Primary Department? Would they be willing to teach in it for something less than they would receive in the Middle or High Department? Or would they ask for more to compensate them for the loss of honor? I am not able to suggest an answer with confidence.

And then, if a largely increased wage be offered to the Christian teacher as a means of popularizing the profession, it must be remembered that while non-Christian teachers are permitted to see their Christian fellow teachers drawing higher salaries in Mission Schools proportionately than themselves, yet a very greatly increased difference would breed dissatisfaction among them (and we cannot yet dispense with the services of all of them), throw suspicion on the motives of the Christians (especially on such as are recent converts) stir up antagonism, and, on the other hand, give the Christian teachers such a sense of their own importance as would do them good. That Mr. H.V. Tilak of Western India has said as to why more Indian Christian students are not entering direct Christian callings may be appropriately quoted here;

"Nine out of ten Christian ministers, whose children are studying in schools and colleges, are to-day planning to get them into some secular employment. I personally know several Christian ministers who are looking forward to seeing their sons and grandsons in some honourable public office. If parents have no love for the work they do, where is, then, the hope of getting their children into it? This may be remedied by offering handsome salaries and enabling educated young men to imitate the Western style of living, but men drawn to the yoke on such conditions are not the men India needs." Also, "Do not promise more pay, better living, authority and honour."

It may be noted that in the Sialkote (U. P.) Mission, "in order to meet the need in the schools for Christian men," they have brought out some short-term (5 years) men from America for the High School work. They have also taken action to bring out a regular missionary to take the place of the headmaster in

one of the schools as an experiment. This will give two missionaries, one to look after the Bible teachers and the evangelistic work, and the other to have charge of the staff.

There is another possibility for the Primary Department that deserves consideration, at least in the case of Boarding Schools for Christian Boys, namely, the employment of trained Indian Christian women as teachers. Such a policy, if it should be adopted, would almost certainly result in securing a sufficient number of qualified teachers in the near future. But, if it should be adopted, other serious questions would arise. To quote from a private letter from the Principal of the Behra Deon Girls' High School;

"I have no doubt that it would be for the good of your school to have women teachers in the Primary Department, if you can secure the right kind. In order to make it a success it would be necessary, I think, to secure teachers of experience and of strong character. This would mean a higher salary than you probably pay for this work now. I would not expect success with teachers of lower grade than those who work for us for Rs. 40 or Rs. 50 per month. And, as they would probably prefer work in Girls' School, you would have to offer more to make the post attractive.

Then there will be the question of suitable accommodation and board to consider. This will be an additional difficulty. Even with such teachers as I have suggested, your big boys and young masters would be liable to make trouble, and without the most constant and careful supervision, scandals would be liable to arise at times. Such arrangements give opportunities for malicious persons to create trouble, even when the parties are most judicious. And it would not be surprising if such teachers were not always as judicious as might be desirable. These things will all require careful consideration in such a plan.

A more ideal plan might be to have the departments completely separate in different buildings, with an experienced (not young) lady superintendent, or perhaps Headmistress for the Primary Department with a staff of lower teachers. These teachers would thus be able to form a little community of their own without

being dependent for society on either the missionary family or on Christian families outside the School. Both departments would be under the general superintendence of the Principal of the higher department."

The writer of this report does not hold out the promise of a speedy supply of all the teachers we need and so much desire, because he has not been able to discover sufficient grounds to justify him in making such a promise. But in order to work toward the policy of none but Christian teachers in Christian schools, the following suggestions are made that are not only practicable, but are also, more or less, in practice.

1. Hold fast to the ideal in spite of the impossibility of its immediate realization.
2. Make the profession of teaching as attractive to Christian young men as possible, having due regard for other interests. (See the action of the Punjab Mission, Minutes of 1909, page 38 and Appendix in "The Pension Plan for Christian Schoolmasters," which probably meets present needs and opens the way to meet the needs of the future.)
3. Let all missionaries urge on suitable young men as there is opportunity the claims of the teacher's profession, making use of the missionary motive. As there is development of the evangelistic spirit in the Christian Church, this appeal will increasingly grip the consciences of young men.
4. In the meantime, until there are Christian teachers in the desired numbers, the influence of the missionary in each school should be made as strong as possible, and the schools themselves should be kept up to the highest level of the Aided Schools. For, whatever weakness there may be in schools staffed as they now are with so many non-Christians, they constitute the greatest agency the Missions now have (medical work not accepted) to keep in touch with, and to influence the highest castes, and the rapidly increasing educated community. And it is to be remembered that opportunities for influencing these important communities have been diminished by the benevolent institutions that have been established both by the Government and by the sections of the Indian communities that are feeling the

stir of a new life.

QUESTION IV. "Are the present Christian teachers invaluablely helpful missionary agencies? Are they, without exception, superior to the non-Christian teachers towards the realization of the end for which the Mission Schools exist, namely, the development of the Christian faith and Christian character?"

It would be gratifying to the Mission to be able to give an unqualified 'Yes' to this question, as it would be gratifying to its supporters - if they had the faith to believe such an answer. Unfortunately, human nature here is no better than at home, and Hinduism and Mohammedanism have not developed better material for Christian work than pagans have in their own fields even in a very imperfect Christendom. Here, as well as there, men differ in values of every kind.

In addition to this it is to be remembered that in India the name 'Christian' tells of a place in an Indian Community rather than of personal faith and spiritual life. In the Indian sense, all the graduates of Princeton, Yale and Harvard are Christians, but it would be hard to get all their graduates to work in Indian schools and to give an unqualified "Yes" to a question as to the missionary value of their presence.

While there is a presupposition very much in favor of the Christian men who apply for positions as masters, there is nevertheless need of testing and selection. In my opinion, an unworthy Christian teacher is less desirable than an unworthy non-Christian, - though we do not advertise for either.

As an aside, I may say that the Indian Christian Headmasters find that many Christian masters are more restive under necessary control, more critical, and more ready to make much of their real rights and imaginary wrongs than their non-Christian brethren.

There are also teachers in the Mission Schools who have not been baptized, yet who are to such an extent in sympathy with Christian ideas and ideals that they are reckoned not as hinderers but as helpers. Some of them claim to be Christians by conviction, and to be controlled by Christian motives, while unable to bring themselves to receive baptism and to face the consequent persecution. Too much weight

need not be given to their statements, but there are among them some who are neither against us nor our Lord.

Still, when all qualifications have been made, it is only a truth that the Christian teachers as a class are invaluable. Some of them have characters of such Christian beauty that their non-Christian neighbors often speak of them as "angels." And even among those whom we often find unsatisfactory to a degree, there are some who exert a positive Christian influence that is surprising. So valuable are Christian teachers as a class, that without them we should not think of attempting to carry on our educational work. We wish to have just as many worthy Christian masters as possible, and we intend to keep moving on as fast as possible toward the realization of the ideal we have set before us, "Every teacher in every Mission School a Christian."

Sincerely yours,

(Signed) E. J. Fife.

COPY.

Mainpurie, U.P., India.

April 13th, 1910.

My dear Mr. Speer;

In your letter of December 24rd, 1909, you ask about Christian teachers in our Schools.

In our Boys' Schools for Christian and Non-Christian boys, 80 teachers are employed;

Name of school	Graduates		Sophomore		High School		Lower	
	Christians	Non-C.	Christians	Non-C.	Christians	Non-C.	C.	Non-C.
Furrukhabad	1			2		5	5	8
Allahabad	2	7	1		4	2	3	15
Mainpuri	2	1	2	1	1		1	7
Katra, Middle					1		2	6
TOTAL	5	8	3	3	6	7	11	36

The Rev. Geo. B. Rulach, Headmaster of the Furrukhabad High School, while not a graduate, has been the Headmaster of that school for twenty-six years, and his education is better than that of the ordinary graduate of India.

Of the 36 non-Christian teachers classified under Lower than High School graduates, 14 of them are Pandits and Maulvis.

In our Etah school for Christian boys, 8 teachers are employed, of whom 7 are Christians. None have passed academic examinations.

In a total of 88 teachers employed in these Boys' Schools, 34 are Christians. This does not account the foreign missionaries who usually open the schools with religious exercises, and teach the Bible in some of the classes.

In Mary Wanamaker Girls' High School 3 non-Christian teachers are employed, a pandit, a maulvi and a teacher of mathematics. All other teachers are Christians.

In Rakha, Etah, Furrukhabad, and Jhansi Girls' Schools, all of the teachers are Christians.

At present it is impossible to get Christian Pandits and Maulvis. They might be trained, but would cost three or four times what we now pay non-Christian Pandits and Maulvis.

Most of the other positions in our schools now filled by non-Christian teachers could be filled by Christians within a few years at about double the pay we now give to the non-Christians; but Government is raising the standard and we shall very soon have to pay more for non-Christian teachers than we now do. Then there would not be quite such a difference between the pay of a Christian and a non-Christian.

During this year we have added 8 Christian teachers in our Boys' High Schools, 4 of those came from other Mission Schools.

As to the value of the Christian teachers, please see my paper on that

subject, and read before our last Annual Meeting. Some are not strong characters, and you have put your question in very strong language, - "Are the Christian teachers without exception superior to the non-Christian teachers towards the realization of the development of Christian faith and Christian character?" As a rule they certainly are. The present Christian teachers are invaluable helpful missionaries' agencies.

There are 187 orphans in our schools; - In Etah 18, Rakha 62, and Barhpur 107. Of these 103 are of the 1896-1900 famines; 1 in Etah, 42 in Rakha, and 60 in Barhpur.

In these three schools there are 79 other Christian children whose parents pay something towards their support. In Rakha last year there were 69 who were not on the "Famine Fund List." 20 of them are orphans. The other 49 brought into the school 149 rupees. That is about one dollar each. This shows that so far as support goes, all are practically on the Mission. In Etah there are about 30 such children and in Barhpur 15. In these schools, of the 94 who have parents, but 8 pay the full cost of their board and clothes while in school.

Of the girls who have gone out of Rakha since 1900, fifty have married. The most of these have married Christian preachers and teachers. 57 have died, 6 are nurses, 2 are teachers, 8 have been lost track of, and 42 are still in school. Of the boys who have gone out, 2 are ordained ministers, 1 has just completed the seminary course of study, 2 are reading in the seminary, 1 is reading in the Central Training School, 4 are village teachers, 2 are carpenters, 1 a blacksmith, 5 are domestic servants, 1 a farmer, 1 a clerk in the Railway, 2 are working in mills. The others have died or been lost track of. (Because of Mr. Gillam's breakdown and Mr. Smith being in America, I was unable to secure further information regarding the boys.)

We are unable to answer the question as to how much longer support will be required for those still in our care. About a dozen of the girls are stupid or half-witted. Their minds were evidently affected by their sufferings. They are not fit to be married. They cannot look after themselves and lead clean lives. We cannot turn them out to lives of shame. Social charity does not provide for such cases.

We calculate that the ordinary orphan will have to be supported until he or she reaches the age of eighteen. For years \$15. has been looked upon as the amount required to support an orphan. The actual cost now is about \$20. per year for each child.

All managers of orphanages and schools where orphans are, have been asked to write the donors to continue the support of these children. We cannot dismiss faithful Mission workers any more than we can send home missionaries, in order to care for these orphans. If we are forced to choose between getting rid of orphan children and the dismissing of mission workers, we shall have to ask Government to take over the orphans; but this would likely mean their being sent to Arya or Mohammedan orphanages. We therefore beg that the Church in America do not let this necessity come upon us.

Those orphans who have come into our schools since 1900 are as real orphans as those who came during famine, and have a very great advantage over the famine orphans in not having had their constitutions weakened through starvation. We therefore beg that no distinction be made between these little ones whom God has entrusted to our care, but that all be provided for.

On the subject of annuities for Christian teachers, please consult Dr. Ewing when he reaches New York.

Regarding salaries of missionaries, I fear my paper was not clear, or else

you did not get the meaning of the paper clearly in mind before you wrote your letter. There is a difference between "native work" and "work on the field." I showed in my paper that in recent years we were putting into "work on the field" about \$11. per month for each family. These items all come under this head, - keep of horse, keep of bicycle, keep of watchmen, travel to ecclesiastical meetings, a much reduced "Hill travel" allowance. That is, our allowance now is less than it used to be. These we have voluntarily cut out of the estimates to enable us to keep the "work on the field" going.

The the "Income Tax" should be taken account of here, too. So it is the opinion of the Executive Committee that the salary of the married missionary should be \$1200. a year. This increase would only help to meet the items I have spoken of, and would not cover the added cost of living because of higher prices of food and clothes, and the higher wages of servants.

It seems to us that this would be the better way to meet the situation than to go back to the old way of charging the list of items to public or Mission charges. This would mean a proportionate increase, too, in the salaries of the unmarried missionaries.

(Signed) William T. Mitchell,

For the Executive Committee
Of the North India Mission.

COPY.

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My dear Mr. Spooner;

In your letter of December 24th, 1909, you ask about Christian teachers in our Schools.

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There are 187 orphans in our schools; - In Etah 18, Radda 62, and Barfyur 107. Of these 103 are of the 1896-1900 famines; 1 in Etah, 42 in Radda, and 60 in Barfyur.

In these three schools there are 79 other Christian children whose parents pay something towards their support. In Radda last year there were 69 who were not on the "Famine Fund List." 20 of them are orphans. The other 49 brought into the school 149 rupees. That is about one dollar each. This shows that so far as support goes, all are practically on the Mission. In Etah there are about 30 such children and in Barfyur 15. In these schools, of the 94 who have parents, but 8 pay the full cost of their board and clothes while in school.

Of the girls who have gone out of Radda since 1900, fifty have married. The most of these have married Christian preachers and teachers. 57 have died, 6 are nurses, 2 are teachers, 8 have been lost track of, and 42 are still in school. Of the boys who have gone out, 2 are ordained ministers, 1 has just completed the seminary course of study, 2 are reading in the seminary, 1 is reading in the Central Training School, 4 are village teachers, 2 are carpenters, 1 a blacksmith, 5 are domestic servants, 1 a farmer, 1 a clerk in the Railway, 2 are working in mills. The others have died or been lost track of. (Because of Mr. Gillen's breakdown and Mr. Smith being in America, I was unable to secure further information regarding the boys.)

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(Signed) William T. Mitchell,

For the Executive Committee
Of the North India Mission.

THE PROBLEM LOCALLY AT MAHABULI AND OUR NEEDS.

* * * * *

Twelve years ago the estimate for repairs was Rs. 500. For eleven years it has been but Rs. 350. We have as many buildings now as there were twelve years ago, but now most of our buildings are covered with tiles. Rs. 1500. would enable us to get all of the buildings in such shape that Rs.100 per year could be saved in repair estimate. We have just added six class rooms to the High School without calling on the Board for help. We shall require a room in which drawing would be taught and an office. The money at our disposal would not build these. We want as good a High School as any in our circle. To make it is possible we require these rooms. The most of the furniture has been in use for the past twenty-five years. And some of the benches, most of the teachers' tables, and nearly all of the teachers' chairs are past being respectable. There the new rooms require furnishing throughout. That means tables and chairs for teachers, desks for students, cupboards and work-tables for the science rooms, and apparatus for the study of physics and chemistry. These will all cost at least Rs.2000. We ask you for Rs. 1000, and would then be able to get Rs. 1000 from Government. There seems to be a desire on the part of some at home to run our schools with Christian teachers. I am most heartily in sympathy with this desire, and am working towards that end. It is very difficult for our Christian teachers to rent suitable houses in places where they can live and have necessary freedom, and from where their families may be able to attend Church services.

It is the conviction of all engaged in this work that if we are ever to have Christian teachers who will stay with us, that we must supply them with houses to live in. This is quite as much to our advantage as it is to theirs. We get into closer touch with them and their families. Their influence in the Christian community is greater when they live in that community. They know that they have the house in which they live so long as they do their work satisfactory and pay the rent, if the house belongs to the Mission. Then in all of our schools out here a hostel or hostels are most desirable. When these are secured it becomes a matter of vital importance that the Christian teachers' homes be very close to the hostels, so that teachers may be at the hostels at any time and so that students may at any time consult their teachers. We now have six Christian teachers in our school, and only one mission house. We require at once four more houses, and should have two more within two years. To build these, Rs. 9000 is required. We are asking for Rs. 6000 for hostels. If this is available we hope within two years to put up hostels worth three times that amount. Residents of the district have already subscribed over Rs. 5000 for this purpose, and I fully expect them to give Rs. 5000. Government will almost surely give us as much as we give. In these hostels we would have accommodations for Christian boys and for non-Christians. With a strong corps of Christian teachers living by the very side of these boys, we should do a work that would show us results more quickly in developing Christian faith and Christian character than we have been able to do with the present methods. Mr. Sovereign gave us money to buy land for just such work when he was here, and Government is acquiring twelve and a half acres for us. This land lies just between the Mission compound and our High School. When we get our Christian teachers' houses and the hostel, we shall have one of the best equipped and most ideally situated schools for Christian work in all of North India. We have in our compound about 200 people the year around. That means men, women, and children. With as many contagious diseases as we have in India, and with the carelessness of the people, we require a room separate from other houses where a family or person could be segregated from others. This is primarily needed for training school students. We ask only for four hundred rupees for this. You will notice that we have asked for Rs. 4500 in some of our districts to build a house for Indian graduate evangelists. In Shikohabad we have a house that is located where we should have such a family. It requires

It requires one more room and some other minor changes to make it suitable, and for Rs. 750 these changes can be made. Some of us feel that this is a phase of our work that now needs pushing. Here, again, a comfortable house in a suitable place is necessary if we are to appeal to men to take up this work. In our district work, it is very difficult for us to get houses for our preacher-teachers to live in. People promise houses, then on the slightest pretext take them back and leave the teacher without a house. At this moment I have three families without a house. I have had to take them out of the village because houses were not available. This year one of the principal causes of our over-running our estimates was our attempts to make suitable arrangements for that class of workers. We very much need the six houses asked for. These houses would not only furnish a home for the teacher, but would be the church and school for the Christian community where located. For these we ask Rs. 1200. We can usually rent houses for our preachers, but sometimes it is difficult, and in some places it is much better to have our own house. Mr. John Power very much wants one or two such houses in his district work, and we are asking for Rs. 750 for this purpose. We are asking for a total of Rs. 21,600. or 7200. If given this amount, we shall almost surely be able to get another Rs. 6000. from Government and from local subscriptions, and would then be equipped for really good work.

JHANSI-

March 16, 1911

My dear Speer:

I have written to you today in behalf of the Executive Committee, replying to your letter of Dec. 18th. That letter must go to the members of the Executive Committee, and so cannot get off by this mail. There will probably be corrections and additions made. But as time is pressing, I am taking the liberty of sending to you by this mail a copy of what I have written. It is, of course, as it stands only my own. As a letter from the Committee it will be sent to you later on.

In that letter I have not attempted to say anything further on the question of Christian teachers for our schools, as this has been dealt with by the Mission. But I want to add something on my own account. I view the matter with sympathy, but grave apprehension (1) The pressing of the employment of Christian teachers unduly must result in our offering higher salaries than other missions can offer, and so robbing them of their teachers, thus injuring their work for the sake of our own.

(2) The alternative, "Christian teachers, or none", with schools to keep up, means engaging what we can get and at fancy prices. Unworthy men are sure to get in. Discord, strife among teachers, and inefficient work in our schools must result.

(3) The proportion of any community having the training and gifts needed for a teacher, is small. We would be required to get Christian teachers for our schools beyond the supply.

(4) I presume in every school, whether American or Indian a part of the teachers are "hiredlings", not "shepherds", who work simply for their salaries. The principal is happy indeed who can get even half his staff to be men or women working for the children. And as for the rest of the staff, one can but look on them as "hewers of wood and drawers of water", and it does not matter much whether such men are Christians or Hindoos, provided only that they be not antagonistic. This we can and must look after.

(5) The Board looks at this matter as a question as to policy or method. We are thinking of our boys. Here they are, committed to us by parents, who, it is true, do not want them baptised, but who do want them to grow up to be good men. They send them to us because they know they get good moral and religious training that will make better men of them. I know something of the anxieties of the parents, and the dangers that beset the boys daily. God gives us the chance to help them. ~~Examine something~~

The Board says, you can do this work better with only Christian teachers than with part non-Christian. Which is true, provided the Christians are the right kind of men. But, says the Board, as the ideal school is one manned with by Christian teachers, we will not give funds for any other. And so, because we cannot do our work for these ~~boys and for our Lord who wants them~~ under ideal conditions, our hand is stayed from the work for these boys and for our Lord who wants them, which we could do. And the boys must pass by us to schools staffed wholly by Hindus and Mohammedans. And these are boys whom we know by name, whom we meet each day with longing for their deliverance from the evil and sorrow that are almost sure to close in about their lives. boys now, bright, happy and open to good impressions. Each morning I have them stand while we read from the Bible, I have some illustration

and black-board exercise, then prayer, during which every boy bows his head reverently, and joins seriously in the Amen (the Christian boys having set the example)- but all this work, which has cheered me, and which I thank God for every day of my life, would have to be closed because our Board has heard of defects in it. They have not heard of half of the defects which we know. But they do not know the good in it either. I imagine I could give more points against our educational work than any member of our Board, and yet I believe in it, and love it, and am ready to spend my strength in it (living as I do almost the whole of the school hours to it). We want more Christian teachers, as do you, but we also want to enlarge our work for the boys of India, not to contract it.

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Thank you for your personal letters, which are always much appreciated. We shall be most glad if the proposal that you come out to India is carried into effect. Every one of us would be rejoiced to have you come.

affectionately yours,

(Signed) Henry Foran.

JHANSI-

March 16, 1911

My dear Speer:

I have written to you today in behalf of the Executive Committee, replying to your letter of Dec. 18th. That letter must go to the members of the Executive Committee, and so cannot get off by this mail. There will probably be corrections and additions made. But as time is pressing, I am taking the liberty of sending to you by this mail a copy of what I have written. It is, of course, as it stands only my own. As a letter from the Committee it will be sent to you later on.

In that letter I have not attempted to say anything further on the question of Christian teachers for our schools, as this has been dealt with by the Mission. But I want to add something on my own account. I view the matter with sympathy, but grave apprehension

(1) The pressing of the employment of Christian teachers unduly must result in our offering higher salaries than other missions can offer, and so robbing them of their teachers, thus injuring their work for the sake of our own.

(2) The alternative, "Christian teachers, or none", with schools to keep up, means on a long what we can get and at fancy prices. Unworthy men are sure to get in. Discord, strife among teachers, and inefficient work in our schools must result.

(3) The proportion of any community having the training and gifts needed for a teacher, is small. We would be required to get Christian teachers for our schools beyond the supply.

(4) I presume in every school, whether American or Indian a part of the teachers are "hirelings", not "shepherds", who work simply for their salaries. The principal is happy indeed who can get even half his staff to be men or women working for the children. And as for the rest of the staff, one can but look on them as "hewers of wood and drawers of water", and it does not matter much whether such men are Christians or Hindoos, provided only that they be not antagonistic. This we can and must look after.

(5) The Board looks at this matter as a question as to policy or method. We are thinking of our boys. Here they are, committed to us by parents, who, it is true, do not want them baptised, but who do want them to grow up to be good men. They send them to us because they know they get good moral and religious training that will make better men of them. I know something of the anxieties of the parents, and the dangers that beset the boys daily. God gives us the chance to help them. ~~Examine something~~

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Thank you for your personal letters, which are always much appreciated. We shall be most glad if the proposal that you come out to India is carried into effect. Every one of us would be rejoiced to have you come.

Affectionately yours,

(Signed) Henry Forman.

July 24th, 1911.

Mr. L.H. Severance,

430 The Arcade,

Cleveland, OHIO.

My dear Mr. Severance:

I think you will be interested in the following quotation from the minutes of the Called Meeting of the North India Mission, May 31st-June 2nd:

A paper by Dr. Lucas regarding the policy of Christian teachers for High Schools was adopted and ordered printed in the Minutes, as follows:

In reference to the action of the Board of Jan. 10, 1911, that "no appropriations for school buildings in India under the Kennedy Bequest should be available for the use of the missions until, in case of buildings for schools already in existence, three-fourths of the teachers, and in case of buildings for new schools, all the teachers are Christians," we ask for a reconsideration of this action, as by its application our high-schools at Allahabad, Furruckhabad, and Mainpurie, and our Matra Middle School in Allahabad are debarred from receiving aid from the Kennedy Bequest. None of these schools can fulfill this condition at once or in the immediate future, and this for the reason that qualified Christian teachers cannot be obtained. If we offer much larger salaries than other missions pay their Christian teachers, the result will be disastrous not only to our own schools, but it will force us into competition with the managers of old and useful institutions of other missions. Already these missions are beginning to feel some of the effects of this competition. Moreover, this large and sudden increase of the salaries of Christian teachers newly appointed will necessitate the increase of the salaries of Christian teachers now on our staff, who are well paid at the present rates. More than this, it will affect injuriously our evangelistic work. To carry out this policy, in advance of normal schools in which to train Christian teachers pledged to our service, will lead to the employment in the lower classes of our schools of men who are now on our evangelistic staff, or are looking forward to it. Not to weary you with other considerations, we wish to say, with all respect and appreciation of your sympathy and help, that the enforcement of this condition at present or in the immediate future must necessarily result in crippling our schools. In our judgment these schools are splendid evangelistic agencies, and to close them would be to shut ourselves off from the opportunity of moulding the hearts and minds of thousands of boys and young men.

We accept heartily the policy of the Board with regard to the use of the Kennedy Bequest as outlined in the paper adopted by the Board on March 7th. That paper we adopt unanimously as expressing our policy. We do this most heartily because of its breadth of vision and recognition as a part of our work, to quote from the paper, "the work of raising up an educated Christian leadership, and changing by Christian education the national life, which we must win to our Lord." As we look over the whole India field and its Christian leadership today, we recognize the increasing gratitude to God that it has been largely through

Mr. Severance - 2.

Christian schools, named as they are today, that this Christian leadership has been won, and the national life of India has been uplifted and enlarged. Remembering this we ask you not to cripple this great agency by withholding funds or by lack of sympathy.

I return, herewith, the letter from Dr. King which you left in my office some time ago.

With kind regard, I am

Very faithfully yours,

Enclosure.

Dictated July 20th.